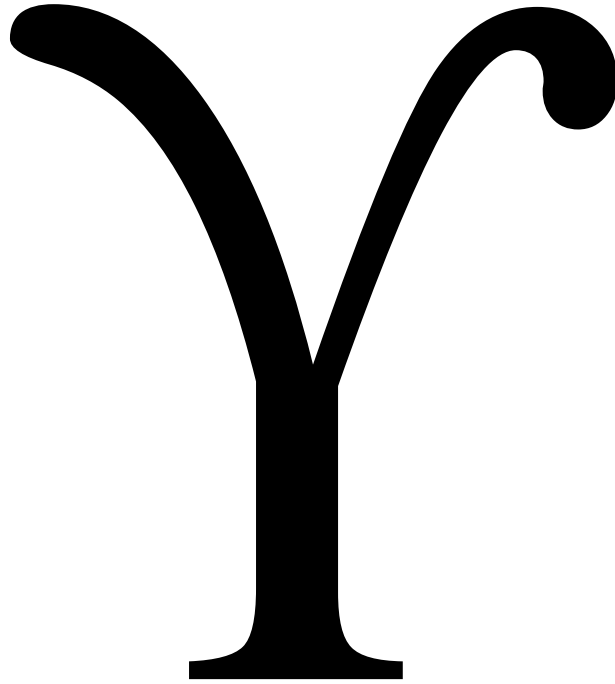


# **THE FORGOTTEN GOSPEL**

## **THE LATIN DIATESSARON**

EBook Edition



**THIS IS THE GOSPEL, UNUS EX QUATUOR, USED BY ST. BONIFACE, OTHERWISE KNOWN AS WINFRIED THE ENGLISHMAN TO BRING CHRISTIANITY TO THE SAXONS AND FRIESIANS IN WHAT IS NOW GERMANY AND HOLLAND. IT IS ALSO THE PROTOTYPE USED BY AN UNKNOWN SAXON MONK IN HIS COMPOSITION OF THE SAGA KNOWN AS THE HELIAND, TRANSLATED INTO ENGLISH BY G. RONALD MURPHY, S.J.**

**TRANSLATED INTO ENGLISH BY DILIGENT  
COMPARISON WITH THE TEXT OF THE  
LATIN VULGATE AND THE DOUAY-RHEIMS  
TRANSLATION THEREOF.**

**TRANSLATION BY DAVID R SMITH. ©2006**

**REVISED APRIL 2014**

# DEDICATION

## **THIS WORK IS DEDICATED:**

To Sancto Justinio, and to his student Tatiano, who travelling the Holy Land together, gathered the still living memories, and sagas, that had been told, father to son.

To Sancto Victorio Africano, who about the year AD 200 had such documents appertaining to the Gospels as could be found, translated into the best classical Latin of the day, using the records of Sancti Justinii as a sequencing guide.

Also to Sancto Victorio Capuani, who finding this document, seeing it as an unequalled vehicle for spreading the Faith in a world being overtaken by fierce heathens, incorporated it into his version of the Vulgate New Testament.

Also to Sancto Bonifacio, who receiving this testament, translated it into the 8<sup>th</sup> century Saxon dialect of Northern Germany, where he successfully restored the population to the Faith, and by whose Martyrdom, the only copies of this document were saved for us.



### **NIHIL OBSTAT**

There will be those who find an honest attempt to reinterpret original holy texts offensive. Certain of the translations will seem strange. No attempt has been made to be controversial, the only striving has been for the truth.



### **IMPRIMATUR**

I never intended to produce this book. I never considered myself, as a complete newcomer to Latin, to be a suitable translator. However, looking back on the process, I can see that a logical sequence of steps have been set before me, each one, only when I was ready for it.

Thus I have performed the task, now let it be printed.

EBook edition:	June 2007
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# INTRODUCTION

WHAT FOLLOWS IS NOT HISTORY, but an imaginative illustration of how it might have been and could have been. Deliberate effort has been made to fit the tale to such facts as are known, and to what can be inferred from the text. The locations in time and space have been respected, as have been the names of the known players.

The wanderer sat at the feet of the story-teller, his eyes were glazed, and the story was filling his mind. It had been seventeen jubilees since all this had happened. The story teller had heard the tale from his grandfather, and he from his. The tale was told backwards. A youth, who had been caught up in a riot was taken by the Romans, and because some senior official had been killed, he had been sentenced to death. Because of the level of insurrection at the time, his offence was treated as treason, and he was to be crucified.

The next thing he knew was the cell door was flung open, and the troopers grabbed him, and unceremoniously threw him on the ground outside the cell. They spat on him, then turned and left him.

He lay there numb for several moments while his eyes grew accustomed to the light. There was a crowd of Judeans near him. The corporal shouted to them, "you wanted him, take him!"

He was terrified, he had resigned himself to the cross, but the thought of a crowd of bloodthirsty Judeans turned his stomach. He staggered to his feet, and stumbled away. He expected to feel the stones strike him, but they didn't. The Judeans were baying insults, but they did not follow him. He was cast out. He was the scapegoat.

This was he, whose grandson's grandson now held forth.

Evening came, and the crowd left, but the wanderer remained. "Tell me more" he pleaded. "Come back tomorrow" replied the story-teller.

He came back the next day, and the next, and the next...

So the wanderer heard the whole story. He was fascinated by the tale.

One evening, as the story-teller left, the wanderer followed him.

"What are you looking for" asked the story-teller.

"Master", he replied, "Teach me this story."

"For seven years you will be my son?"

"For seven years, and seven more" he replied.

"Then follow me."

In his travels, the wanderer had learned the languages and writings of many peoples, Nabateans, Galatians, Greeks, and Romans, but

this thick dialect of North West Syria was difficult, and the writing was unfamiliar. In time he became accustomed to them, and so began to write down the tale.

Before the first seven years were completed, Justinus was recalled to Rome, and the wanderer went with him. They passed through Western Galatia, (now Turkey), and sailed on to Corinth in Southern Greece, before crossing the Aegean to Italy.

On the pilgrimage, they stayed with other story-tellers, and exchanged their stories. Tashoon greedily wrote down the new stories, which though they were clearly about the same man and his teachings, were told from a differing aspect. Two of the accounts were clearly very closely related, differing only slightly in sequence and content, but the account they found in Galatia, though by far the longest, was strange in ideas, and bore very little resemblance to the others, until nearing its conclusion.

With a little linguistic help from Tashoon, Justinus wove the Roman, Syrian and Corinthian versions together. The version from Galatia was too difficult.

When they arrived in Rome, Justinus brought Tashoon before the leader of the community there. He was Anicetus, the tenth after Petrus. There was already a tendency to use Latin rather than Greek or Aramaic in the community, as many members there were slaves or freedmen and Latin was then their common language.

Tashoon's apprenticeship being now completed, he was required by Justinus to open his own school, and teach as he had been taught. He ran this school as a journeyman for the next seven years, reporting back to Justinus frequently.

A year later, following one of Justinus' frequent diatribes against the offensive practices of some ungodly Roman 'priest' he was hauled off in front of a magistrate for treason against the Majesty of Rome, and used for javelin practice by a local legion. Tashoon was devastated. Filled with self-doubt, he engaged his fellow teachers in arguments concerning highly unimportant details of philosophy and theology, most of which were

beyond solution, and such solutions that existed were without benefit. It was not long before he was hauled in chains before the overseer charged with heresy.

Soterius, the eleventh after Petrus heard the charge. He was not a hard man, and understood the distress that had brought Tashoon close to ruin. As a punishment, and as a cure, he reminded Tashoon of the task he had left incomplete.

For the next four years Tashoon struggled to incorporate the account from Galatia into the tale that he and Justinus had developed so many years before. Soterius was delighted, but all was not well. There was still bad feeling, so Tashoon was sent to Alexandria, and both for his own safety, and also that the church there not be scandalised, he was told never to use the name Tashoon again.

With mixed feeling the wanderer arrived in Alexandria, and when he was asked his name by the gatekeeper, his mind went to the ruined temple of Amun, and the old camel park there. The place stank of camel urine, and he had been cast out as a bad smell. "I am Ammonius", he said.

Ammonius soon settled into the community at Alexandria, and most days would find him ensconced in the magnificent library there. It was quite a surprise when someone behind him said, "My life! If it isn't Tashoon, Justinus' apprentice!"

"Hush now friend" whispered Ammonius, "Tashoon is dead".

"Ah!" said the Syrian, "Your big mouth got you in trouble again, but what news? How is Justinus?"

Ammonius related the tale, and blank horror spread over the Syrian's face. "We wanted him to come back" he said, "We so miss the stories he told. Will you come?"

"I'm here on probation" he replied, "I'll have to ask the overseer."

"I'll come with you" said the Syrian. "Hey, when did you last see your father?"

The overseer grinned broadly, "An excellent idea" he said. "Take your time, make yourself known, but use your old name while you are there. Tashoon in Syria, but Ammonius in Alexandria!"

He took his precious scroll with him when he and the Syrian left. He went from village to village reading from the scroll. He referred to it as the combined voice of four singers, in Greek, a quartet in harmony is diatessaron. The overseer at Edessa begged for a copy, and sent three scribes. They worked around the clock, taking turns, reading, writing, and sleeping. It took just a week to finish the first copy. Before

long, there was a production line running. Over 500 copies were made in Syria alone!

The stay in Syria was a happy time, He took on two apprentices, and taught them to read and write, and gave each a copy of the Diatessaron.

He never saw his father, he had died the year before he got there, but his mother was well. His sister had married a German auxiliary, and his brother was serving as an auxiliary in some far off islands beyond the North wind.

Twelve years flew by, and he returned to Alexandria. He left quietly, travelling incognito. Tashoon was never heard of again.

It was spring when Ammonius returned to Alexandria, The Tashoon incident was well forgotten. Ammonius was fifty years old, and beginning to grey.

He went back to his old haunts in the great library, and while he was poking around in a dusty corner, he found a package of scrolls and leaflets labelled 'Antioch'. Of course it was written in Syrian script, and the locals could not read it. The hairs on his neck bristled. He carefully unrolled one of the scrolls. He recognised the tale straight away.

'And when Jesus passed on from thence, he saw a man sitting in the custom house'. This was from the very first tale that Justinus had taught him, but it was much more complete.

With the scroll carefully wrapped, he hurried to the overseer. He was not impressed. He was a Roman, and understood only Latin and Greek. Painfully, slowly, Ammonius translated the text. The face remained blank, then, slowly, a smile spread across the overseer's face, "You did not know?" he said, "There is here a copy of everything that has ever been written. But this is useless We can see a beginning and an ending, but what goes in between is utterly confused. The scrolls could fit together in any order, or not at all. Now take that scroll back, and pray no-one saw you remove it, or there will be the devil to pay."

Ammonius was shocked. Here was the earliest copy of a written account, that he had spent seven years learning by heart, yet the people here had not understood that his lifetime's work was the key to this confusion of scrolls. But that was a lifetime which had officially ended. Tashoon was dead. He could not explain all this in Alexandria without blowing his cover. He had to go to Rome.

Eleutherius was in the chair now, and though Soterius had been dead some eleven years, he was familiar with the tale. "So what is it now Wanderer?" he asked, "Are you in trouble again?"

"No" he replied, "but I have found a treasure beyond price lying rotting in the library."

Ammonius explained the situation, and Eleutherius, grinning broadly, said, "How about this? My apprentice, Victorius, is anxious to get all the available scripture translated into Latin, and I have Justinus' harmony of tales. Take both with you back to Alexandria, and you can sort out the Matthew scrolls without involving Tashoon. Oh, and while you are rooting about in that library, see what else you can find."

Back in the library, a great long table was arranged in one of the corridors, and Justinus' scroll was unrolled along its entire length. Then each of the scrolls from the Antioch archive was unrolled, and laid on the table alongside the Justinus scroll in such a way as to match the context. Most of them fitted perfectly, but one or two indicated that there was a sequence error, either in the archive scrolls, or in the Justinus scroll. The decision was to give the archive priority, so Justinus's scroll was cut, and pasted to fit.

When they had finished, there were just a couple of scrolls and a handful of pamphlets left over. The scribes now made a new scroll, copying the texts of the archive scrolls in sequence, and filling in from Justinus' scroll where there was a gap. The new scroll was then taken to the translators, and while it was being translated into Latin, the scribes copied the remaining scrolls and pamphlets. One of the scrolls turned out to be a list of family descent, and the remainder were an assortment of letters.

The translators decided to use the family descent list as a preface, but left the letters separate for a different section.

The finished scroll was duplicated, and Victorius, being recalled following the unexpected death of his master, took a copy to Rome labelled 'Evangelium Matthei.'

Now knowing what he was looking for, he soon found the archives from Ephesus and Corinth. Corinth presented no problems, but as before, the account from Ephesus was difficult. However, he had spent four years struggling with that account, and the fact that it was not in Justinus' harmony was irrelevant, it was chiselled into his memory. Soon two more scrolls were sailing to Rome, Evangelium Iohanni, and Evangelium Lucae. The Archive from Rome was a disappointment. Naturally, it was already in Latin, and was already in one piece, but it was clear that this was not a historical account of the ministry. It seemed rather to have been a liturgical calendar. Events associated with particular seasons had been grouped together, resulting in the apparent compression of the ministry into a single year. Further, it had been torn, and about four arm's lengths of scroll seemed to be missing. This

was from the centre, where the literal ending should be. Then it dawned on him: in the Ephesus archive, there had been an odd length of scroll, signed off by one Iohannes Hierosalemae. Some clerk, many years ago, had misplaced the fragment, but it was now too late, The Gospel of John had already been blessed by the Holy Father.

Ammonius was distraught, but Victorius comforted him saying, "This is only a minor clerical error, and has no bearing on the whole picture. Does it really matter that much whether Peter or John witnessed that set of events? Surely they both did. Now, are you going to translate your Diatessaron for me?"

"No," he said, "There were too many errors in the account we gathered by word-of-mouth. I will re-compile it from the new Latin Gospels we have just completed." Two years later Victorius had his Gospel.

Later that year, an elderly man in a centurion's uniform turned up at Alexandria looking for Ammonius. He had retired with full military honours, having completed his engagement as an auxiliary, and out of respect, was permitted to keep his uniform and regalia.

Ammonius was dumbstruck, he never expected to see his brother again. Caleb had done well. While hunting in the forest, in the Isles of the North, he had come across a native child, being set-upon by a wild pig. Being a man of compassion, he had rescued the child.

That single act of mercy had won over the whole tribe, and as a result, there were excellent relations between them and his legion.

Their mother had arranged for a copy of Tashoon's Diatessaron to be sent to Caleb, and he had read to the elders of the tribe.

How they loved story-tellers. The story seemed to strike a chord with them, their traditions were peculiarly similar, but there was no way they could ever understand the Syrian dialect the book was written in. He had tried to translate it into Latin, but his Latin was very coarse. "Is there a Latin edition in existence?" he asked.

"I only wrote one copy, but of course there is a copy of it in the library," answered Ammonius. "No doubt if you see the scribes, they can arrange a copy for you".

"There is one other thing Brother," said Caleb, "My son here, he's my youngest, a sickly lad, and unsuited to farming or soldiering, a good Latin education is what he needs, he'd make you a fine apprentice, let him copy the book.

I wish you could come to visit us, or even to stay. We have a grand farm on the South coast, where a great river flows into a huge bay with

an island in it the size of Malta. You would like my wife. The native lad had lost his father in a skirmish, so his mother was a widow. At first I just helped out, but now we have twelve fine kids, five bonnie girls, and seven lads, including the one the pig tried to kill.”

Ammonius was tempted, but the thought of never seeing his beloved library again was too much. “I’d love to come” he said, “but I’ve this school to run. Besides, I’m getting a bit long in the tooth, and your Northern winters would chill my bones.”

“I feared as much” sighed Caleb, “how about this: When you have done with Gavin here, I’ll have a bunch of grandsons to send you.”

In less than a year, Ammonius had cleaned up Gavin’s coarse military Latin, and soon he was proficient in reading and writing, and speaking the best classical Latin found in Alexandria. In no time, Gavin was returning to the farming village near what would be Chichester, and was replaced by seven copper headed lads, and one with hair of golden corn, and with unfathomable eyes of the deepest sea green.

This lad became his best, and favourite pupil, he adopted him as his apprentice and heir, and always referred to him as his ‘Golden Child’. The nick-name ‘Aurigenus’ became the name by which he is today known.

Over the next twenty years, he sent back to the Isles of the North, some fifty trained teachers. Classical Latin was becoming an art-form among the Celts in Southern Britain.

Ammonius died a happy old man in AD 242, before the firestorm of repression broke out in Rome eight years later. He never knew it, but his work had laid the foundations for the refuge in those cold islands, for the persecuted refugees to find shelter. In Rome, and in the Mediterranean environs, darkness overshadowed the church. Martyrs were many, and people hid in the sewers. For over fifty years the repression continued, and many thought it was the end of the world. Indeed for a great many, it was. Far away in the North though, away from the intrigues of Rome, life continued more or less as normal. The Schools that had been started in Alexandria continued to grow, and the word spread.

When the Firestorm finally blew itself out some sixty years later, the church in Rome was decimated and its heart was torn out. Central authority had been so suppressed that every district and church had a different teaching and tradition. It was into this melting pot that the Emperor Constantine placed his sceptre.

Rome needed stability, that meant unity, but neither the old gods of Rome, nor the new Christian God in this state of disarray could

provide this.

So in Nicaea, in Western Turkey, as it would become, he herded together every priest, bishop, teacher and pole squatter he could find, and locked them into the town until they reached a consensus of opinion. An abbreviated form of this agreement was inscribed on a parchment scroll, and anyone who refused to sign it was exiled or executed. This statement, because it started with the words ‘Credo in unum Deum’, became known as the Creed. Because it was devised in Nicaea, it became the Nicæan Creed.

Now things calmed down for a while. For the newly liberated church, all was well, and teachers were again free to roam the Empire, but for the Empire, the writing was on the wall.

During the bad years, when central control had been weak, or non-existent, not only had teachings become diverse, but scriptures had been modified to suit those diversities. The search was on to find uncorrupted scripture.

From a land where language itself is an art-form, and poetry and storytelling are almost a religion in themselves, came a band of messengers, speaking the best classical Latin heard in years, bearing manuscripts of five Gospels.

Time was running out on Rome as the fourth century drew to a close. Already armies were being withdrawn from the extremities of the Empire, and self rule, and self defence treaties were being set in place. Still the economy was in free-fall. While the centre still held together, it was vital to codify all the teachings of the church in standard Latin. This task fell to Jerome. It was a fortunate choice of timing, for before he was finished, some idiot had torched the Great Library at Alexandria, and everything was lost.

Using the best standard texts he could find, which meant the Gospels from Britain, and the Old testament from Carthage and Greece, he implemented a full compilation of all the books considered to be true records. He chose the separate four Gospels over the Diatessaron because he believed them to be more original. How could he have known that the fore-runner of the Diatessaron was used to sequence the contents of at least two of the Gospels?

In 383 AD Jerome’s Vulgate was completed. That very year, Roman legions pulled out of Britain.

Now it was plainly obvious. The centre was not going to hold up much longer. In 401 AD, the Visigoths crossed into Italy unopposed. The precious manuscripts were loaded onto a galley and taken both East and West. East to Constantinople, and West, beyond the Pillars

of Hercules, to the Isles of the North, the safe haven of history.

In 410 AD, Alaric the Visigoth sacked Rome. Six years later all of Spain was occupied. Two more years and Gaul fell to the Franks. The Roman Empire was to all intents and purposes history. Constantinopolis and the Eastern Empire however continued on as a minor military power and a major trading nation.

With Rome effectively gone, Britain was placed in the position of being the de-facto Western Empire. The Legions which failed to return in time to Rome, turned to Britain to make there a redoubt.

A troop of Cavalry recruited on contract from Eastern Europe joined this redoubt, and this became the legend of King Arthur. At least one attempt was made to restore Rome, and one Maxentius actually got to the Gates of Rome before being driven back. In the end, it was trade which was the answer, Britain was able under Arthur to withstand the Franks and Visigoths, but only by recruiting a massive *auxilia aliena*, foreign auxiliaries, from Saxony. *Aliena Saxonica* later became Anglo Saxon.

When it was clear that Britain was not up for conquest, trading relations were allowed to operate, and with trade goes culture. Before long British missionaries were on the mainland teaching the new way. Many came to a sticky end, but over the next 100 years Iberia and most of, now, Francia accepted the teaching.

About the same time, missionaries from the Southern Italian states, all that was left of Rome, brought Lombardy back into the fold, so the land route between Britain and Rome was open again, but the might of Rome was gone for ever. In its place was a loose confederation of minor states run by war-lords.

The British missionaries met the Roman missionaries in Lombardy to exchange progress reports. Where the Romans had made steady and slow progress, not yet breaking out of Italy, the British had swept across Iberia and Francia like wild fire. Where was the difference?

The fault, such as it was, was Jerome's Vulgate. Excellent as it was as a master reference source, the problem was its great size. It comprised some 4000 pages of fine parchment, but think, these pages were 30cm by 45cm, and each leaf was 1/4mm thick. That makes a stack of 2000 sheets, never mind the covers, coming to half a metre in depth, and weighing in at about 70kg. It required a sedan chair to carry it! In contrast, the British used copies of the Gospel which Gavin had brought back. This comprised only 318 columns of text, occupying only 160 pages or 80 sheets of smaller parchment 30cm by 20cm, giving a

thickness of just 2cm, and a weight of a mere 1.2kg.

One man, clad in a robe, cloak and sandals, carrying only a staff and kit bag, could do the work of nearly a dozen required to carry and service the Vulgate. And, for the purpose of evangelisation, the message of the single Gospel was not confused by parallel tales which seemed to conflict. Also, such a one, so clad was reminiscent of the disciples in the tale, so the messenger held the authority of example.

The leader of the Italian delegation, one Vittorio from Capua, near Naples was dumbstruck with the simplicity. Immediately he designed a Vulgate New Testament with the Gospel section was replaced by the single Latin Gospel. To get the Pope's blessing on the project a couple of new passages needed to be inserted, so that the new text then complied with the official canon table. It was about three times the size of the Latin Gospel on its own, but still tiny compared with Jerome's Vulgate.

A copy was donated to the leader of the British team, who took it back to his base in a place which would later be called, because it was the town of believers, Crediton.

Over the next 150 years some recovery took place in Italy, and central authority, at least for the Church, returned to Rome. By this time though, all of Germany, and most of the low countries were lost to the invaders from the East. These were the folk who had been driven out of their homeland by the expanding Roman Empire. Now that empire was in a state of collapse, and the new Byzantine Empire was expanding they could and must retake their homeland. They were heathens, and they were fierce warriors. They had no mercy for those they saw as collaborators. For those who could not flee, it was fight or die, or both. The Franks and the Lombards held the line on land, while the Anglo-Saxons and remaining Romano-Britons protected Britain.

The Anglo-Saxon language was still near enough to that of those now living in Saxony and Friesland to be understood by them, but Latin was of no use, so Pope Gregory II in 719 AD commissioned a brilliant priest from Crediton, Winfried by name, to be his envoy to Germany, Friesland and Saxony. His excellent progress, in just three years earned the rank of Bishop, and the name 'Bonifacius', 'Able Worker'.

Bonifacius made great advances, rapidly converting large parts of what is now Germany, back to the faith. Like his fore-runners, he set up schools to teach new teachers, and so created a mainly native staff. Among the many works he did was the translation of Vittorio's Latin Gospel into the Saxon dialect, so that his native

teachers could teach in the native tongue.

Though his mission was a complete success, and he lived to the ripe old age of eighty years, on the day of pentecost, that is, June the 5th, of AD 754 he was assassinated in Friesia.

It is said that he held a copy of the Saxon translation of the Gospel over his head to protect himself from the sword stroke. The

Gospel was covered with his blood. It thereby became the relic of a Saint. It was entombed with his body in the reliquary of his headquarters cathedral in Fulda.

The copy of Vittorio di Capua's Vulgate, which he had brought from Crediton, was also placed in the crypt.

Time passed, and the books were forgotten for close to one thousand years. . . .

## **DIVISION OF THE TEXT**

There are in Sievers' Edition of "*Tatian, Lateinisch und altdeutsch mit ausführlichem Glossar*," a series of bracketed numbers which are clearly references to page breaks.

These clearly show where the original compiler, for artistic reasons, wished to break his text. For reasons I do not understand, numbers 184 and 215 are missing from the set of page numbers. These numbers do not appear on the opening page of the Codex Sangallensis, which is numbered only as page 1. Thus I conclude that they refer to the Codex Fuldensis page numbering, and Sangallensis follows Fuldensis faithfully in division, though not in numbering, and I have followed as closely to these break-points as translation will permit.

## **FOOTNOTES AND COMMENTS**

In this People's Edition, I have removed all comments and footnotes concerned with the mechanics of translation, leaving only footnotes regarding readings which may be considered to be strange. In this translation, as in the original, the concepts of 'sin' and 'debt' are interchangeable. I have presented the text in as close a style as I can to that in the manuscript, allocating one column to each manuscript page, and each column is headed with the number as found in Sievers.

## **ALTERATIONS TO THE DOUAY TEXT**

Three words in the Douay translation fall uneasily on the ear in modern English. They are 'amen', 'adore' and 'ancient'. I have in this translation substituted, where appropriate: 'indeed', 'worship' and 'elder' respectively. The Latin word, which Douay translates as 'Jew', is more correctly translated as 'Judean'. Further, Douay persistently fails to correctly translate the Latin word 'numquid', which frames a question expecting a negative answer. Though Douay correctly translates 'unigenitus' as 'only begotten', the implication of 'begotten' is today misunderstood, to mean sexually procreated by the male. This is definitely not the intended meaning, which can be inferred from Psalm 2: 7:- Dominus dixit ad me: Filius meus es tu, ego hodie genui te.

The LORD said to me: Thou art my son, today I have begotten thee.

Using the above context, implying the Hebrew rite of begetting, where the father acknowledges his son publicly, and so, remembering the divine announcements at the baptism by John, and the transfiguration, 'acknowledge' is substituted for 'beget'.

## **SOURCES AND CREDITS:**

For the Latin source text :-

<[http://www.ling.upenn.edu/%7Ekurisuto/germanic/ohg\\_sievers\\_tatian\\_about.html](http://www.ling.upenn.edu/%7Ekurisuto/germanic/ohg_sievers_tatian_about.html)>

For the Reference Gospels:-

<<http://www.catholicfirst.com/>>

For the fly sheets, (back two pages), and translation of an obscure Latin phrase in column 216:-

The Original New Testament, Hugh J Schonfeld ISBN 0-947752-20-X.

For Judith Meyer's On-line Latin course, <<http://languages.4.status.net/latin/#introduction>>

For Quintus Latin Translation service, for making sense of the badly degraded Victorian Preface.

## **OTHER EDITIONS OF THIS WORK**

Apart from this, the Forgotten Gospel, there exists one other edition. This is the A4 Reference Edition, which is complete with St. Victor's Latin preface, and list of Capita, also both the Latin and Old High German columns, including footnotes detailing the mechanics of translation, and the inclusion of the reference Latin/English two column Gospel set. This edition is also available in pdf format on a CD-ROM, as well as in hard copy format, being some 450 pages of A4 paper.

Also on the CDROM is an interactive version of the reference edition, which is a hard copy of the web site <<http://sangallensis.150m.com/>>

For copies of the above, contact: David R Smith, BS36 2AX, 168, UK.

Or Email <[DaveAt168@btinternet.com](mailto:DaveAt168@btinternet.com)>



# ANALYSIS OF THE TEXT

## A BRIEF HISTORY

Much like Victor of Capua, I came upon the Latin version of this text, much by chance. Also, much by chance, in a study of the Arabic recension, I had been experimenting with text substitution, to try to improve on the parlous state of the Arabic, for I had been told that, though the sequence of sections was accurate, the actual wording of the sections was corrupt. Mistakenly, I took this simple statement to be an accurate description of its condition, and so I believed that if I replaced, one by one, all the sections, with the corresponding sections from, for instance, the King James Gospels, all would be restored.

It was not so. I tried with the catholic Douay-Rheims Gospels, and even with the Peshitta or Syriac Gospels translated. Nothing worked. The text remained corrupt. The fault lay not in the sequencing of the sections, nor even in the content of the sections, but rather, how the sections had been trimmed to fit together.

It was not until much later it tumbled to me that the Arabic was in fact a very recent synthetic, composed, not in Syriac in 170 AD, then translated into Arabic, but rather, translated from an original Latin, after 700 AD, into Syriac, by an unskilled translator, before its final arrival in Arabic around 1000 AD.

However, my time was not wasted, for the futile attempts I had made, gave me the skill of what is now called 'Fragment Substitution'. I had also noticed how slavishly the Douay-Rheims followed the Latin of Jerome, and now I had this electronic copy of Victor's Gospel, which critics had assumed was translated from a Syriac original, by that very method, using Jerome's Latin text.

So, though I knew virtually no Latin, I had the tools, and skills to produce an English text, by substituting verse for verse, the Douay text for the Vulgate text. The fit was remarkable, and for by far the most part, straightforward and simple. Very few were the places where I had to resort to dictionary and grammar, and also, very much as a led child, I found the process of translation taught me more and more Latin, so the process became easier as it progressed.

I was however unable to translate Victor's preface. And the headings he added, I translated but poorly. I have since though, enrolled on an on-line Latin course run by Judith Meyer,

<sprachprofi@gmx.net>  
and my ability in this field is much improved so

that not only is my translation of Victor's Headings quite readable, but also my attempt on his Preface makes some sense. In reading his words as I can now, I am amazed at how closely my task has mirrored his, though he had to work without the wonderful tools I have to hand.

On the following pages is my humble analysis of the Latin text, with references to the Ammonian sections, whereby, alone, it makes any sense.

In due course, I intend to publish a copy of the Latin and English Gospels, notated by Ammonian sections, which you can find on the reference CD-ROM, but in the mean time, a cross-reference can be found at,

<[http://www.tertullian.org/fathers/eusebius\\_canon\\_tables\\_01.htm](http://www.tertullian.org/fathers/eusebius_canon_tables_01.htm)>

## REFERENCING THE TEXT

As I have, in deference to the style of the Codex sangallensis, eliminated all extraneous marks and numbers, the only way the text can be referenced is by Column, paragraph and line.

Each column has a number, as noted above. The columns are divided into major paragraphs, which are in turn divided into minor paragraphs. Starting from the top of a column, Major paragraphs are deemed to be referenced as <A>, <B>, <C>, etc. Where there is the rump of a major paragraph, carried over from the previous column, it is referenced as <Ø>. The divisions of major paragraphs into minor paragraphs are denoted similarly using the letters, <a>, <b>, <c>, etc. Likewise, if the reference is to the rump of a minor paragraph, carried over from the previous column, the letter <ø> is used. Finally, the number of lines into the paragraph is noted by a number. It may be followed by one or two <+> signs, which give a rough indication of how far into the line the reference point is. Without, the reference is close to, or at the beginning of the line, with one, it is after the first punctuation mark in the line, or about the middle, with two, it is after the second, or near the end.

Thus, a reference such as <61 Ø ø 1+> refers to column 61, the Major rump carry-over, and the minor rump carry-over therein, and the first line thereof, ie in the column, and about half way into the line. Not all parts of the notation are always used, for instance, <236 A b> refers to column 236, the second minor paragraph of the first major paragraph, or actually, a passage starting with the first word thereof.

# THE STRUCTURE OF THE LATIN DIATESSARON.

BASED ON THE AMMONIAN SECTIONS AND EUSEBIAN CANON TABLES.

Reference	Mt	Mk	Lk	Jn	Canon
25 A			1a		X
25 B	1		14	1	III
25 C			1b		X
28 A			1c		X
28 A g	3		2		V
28 A h			3a		X
30 Ø e			3b		X
32 A	1		14	3	III
33 Ø b 3	1		14z	5	III
34 Ø a	2				X
34 Ø b	3		2		V
34 Ø b 6	4a				X
35 Ø b			3c		X
35 A			3d		X
37 A			3e		X
39 A	4b				X
39 A c	5			83	VII
39 A d	6a				X
40 A	6b				X
41 A	6c				X
41 B	6d				X
42 A			3f		X
42 A e	62	13	4		II
43 Ø a			5		X
43 A	7		6	2	III
43 A b	8	2	7a	10	I
43 A b 4	7b		6	25	III
44 Ø a	8	2	7	10	I
44 Ø a 5	8	2	7c	10	I
44 Ø b	7		6	2b	III
44 Ø b 5	1		14	3	III
44 Ø c 3				4	X
45 Ø a	1		14	5	III
45 Ø b	11	4	10	6	I
45 Ø c				7	X
45 Ø d	112		119	8	III
45 Ø e	9	3			VI
46 Ø a	10		8		V
46 Ø d			9a		X
47 Ø a 4				9b	X
47 Ø c 4	8	2	7	10	I
47 Ø c 8				11	X
47 Ø d	11	4	10	12a	I
47 Ø d 1	11a	4	10	14	I
48 Ø ø 2	11	4	10	12b	I
48 Ø ø 3	11b	4	10	28	I
48 Ø a	12		11		V
48 Ø b	12		11b		V

Reference	Mt	Mk	Lk	Jn	Canon
48 Ø b 2				13a	X
48 A	13a				X
48 A a 3	1		14a	3	III
48 A b	13b				X
48 A c	14	5	13a	15	I
48 A c 4	14a	5	13	15	I
49 Ø a 3	14	5	13b	15	I
49 Ø a 3+	14b	5	13	15	I
49 Ø b	14d	5	13	15	I
49 Ø b 3	14	5	13c	15	I
49 Ø c	14	5	13	15	I
49 A	15	6	15		II
49 A b	16		16		V
50 Ø c	16		16y		V
50 Ø c 2	17a	7			VI
50 Ø c 2+	16		16z		V
50 Ø c 3	17b	7a			VI
50 Ø c 3+	17b	7b			VI
50 A				16a	X
51 Ø ø 3				13b	X
51 Ø a				16b	X
51 Ø c				17	X
51 A				18a	X
53 Ø b	23	27	17	46	I
53 A			18		X
54 Ø b	20a	9			VI
54 Ø b	20	9b			VI
54 A	20b	9			VI
54 A b	21	10	32		II
54 A c	22	11			VI
54 A d			29		X
55 Ø b			30	222	VIII
55 Ø d			31		X
56 Ø a	21	10	32a		II
56 Ø a 3				18z	X
56 Ø a 4	21	10	32b		II
56 A	71	21	38		II
56 A b	71	21	38b		II
56 A c				24z	X
56 A d	7		6	25	III
56 A d 4	18	8		26	III
56 A e				27	X
57 Ø a 3	11	4	10	28	I
57 Ø b				29	X
57 Ø d				31	X
58 Ø b	18a	8		26	III
58 Ø b	18c	8		26	III
58 Ø b 2	19			32	VII

Reference	Mt	Mk	Lk	Jn	Canon
58 Ø c	18	8		26	III
58 Ø c 3	19			19	VII
58 Ø c 3	19			34	VII
58 A	23	27	17	46	I
58 A	23	27	34	46	I
58 A	23	27	45	46	I
59 Ø b		17	28		VIII
59 Ø c	24ab				X
59 Ø c 3	79	29b	86		II
59 Ø c 6	80	30	44a		II
59 Ø d 3	80	30b	44		II
59 Ø d 7	80	30	44c		II
59 Ø e	24c				X
59 Ø e 2	25		46		V
60 Ø ø 1	25		46		V
60 Ø b	27		48		V
60 Ø c	26				X
60 Ø d	28		47		V
60 Ø e	29				X
60 Ø i	30a		49		V
60 Ø i 2	30		49b		V
60 Ø i 2+	30b		49		V
60 Ø i 5	30		49c		V
60 Ø j 2	30c		49		V
61 Ø ø 1+	30		49d		V
61 A			50		X
61 A d			51		X
61 B	40		52a		V
61 B a 1+	31	102	185		II
61 C	32a	39	79		II
61 C b 2	32	39	133b		II
61 C b 3	32	39b	79		II
61 C b 4	32b	39	133		II
61 C d	33				X
62 Ø a	34		194		V
62 Ø b	35a				X
62 A	35b				X
62 B	35c				X
63 Ø a	36		162		V
63 A	37a				X
64 A	37b				X
64 B	37c				X
64 D	37d				X
65 Ø a	38		53		V
65 Ø b	39a				X
65 Ø e	38		53b		V
65 Ø f	54		54		V
65 A	39b				X
65 A b	40		52		V
65 A d	41a		55		V
66 Ø a	41		55b		V
66 Ø c	41b		55		V
66 Ø d	41		55c		V
66 Ø e	50	41	56a		II
66 Ø f	41c		55		V

Reference	Mt	Mk	Lk	Jn	Canon
66 A	42a				X
67 A	42b				X
67 A c	43a		123		V
67 A e	43		123a		V
68 Ø a 3	43c		123		V
68 Ø a 8	43		123c		V
68 Ø a 8	43e		123		V
68 Ø b	44	126			VI
68 A	45a				X
69 Ø a			151		X
69 Ø b	194	108	152		II
69 Ø b 2	46		153a		V
69 A	45b				X
69 A a 3	46		153		V
69 A c	47		134		V
69 B	48		191		V
70 A	49a		150		V
70 A c 3	49		150b		V
70 A c 5	49b		150		V
71 A	50a	41	56		II
71 A b	50	41	56b		II
71 A d	50b	41	56		II
71 A e	51		59		V
72 Ø b	52				X
72 A			124b		X
72 A d	53		125a		V
73 Ø b	53b		125		V
73 Ø b 5	53		125c		V
73 Ø c	53c		125		V
73 Ø d	54		54		V
73 Ø e	55		170		V
73 A	56				X
73 A c	57		61		V
74 Ø ø 1	58a		60		V
74 Ø b	125		62		V
74 Ø d	58b		60		V
74 A	59		63	116	III
74 A b	60		171		V
75 A	61		64		V
75 A c	62	13	24		II
75 B	77	63			VI
75 B b	79	29	86		II
76 Ø a	79	29	86b		II
76 Ø a 2	82	53	87a		II
76 Ø a 3	81b				X
76 Ø b	82a	53	87		II
76 Ø d 3	82	53	87b		II
76 Ø d 3+	82b	53	110		II
76 Ø e	83	54	112		II
76 Ø e 4			113~		X
77 Ø a	84		111		V
77 Ø b	85a	55	88		II
77 Ø b 3	85	55b	88		II
77 Ø c	85c	55	114		II
77 Ø d	86		109		V

Reference	Mt	Mk	Lk	Jn	Canon
77 Ø e	87	139	250	146	I
77 Ø f	88a	141	148		II
77 Ø f 2	88	141	148b		II
78 Ø ø 1+	88b	141	251		II
78 Ø b	89				X
78 Ø c	90		58	118	III
78 Ø c 5	91				X
78 Ø d	92	40	80		II
78 Ø e	93a		145		V
79 Ø a	93		145b		V
79 Ø a 1+	93b		145		V
79 Ø c 4	93		145z		V
79 Ø c 4+	94a	86	97		II
79 Ø c 6	94	86b	97		II
79 Ø c 7+	94b	86	146		II
79 Ø c 9	94	86	146		II
79 Ø c 10	94	86d	146		II
79 Ø d	95a		160		V
80 Ø ø 2	95		160c		V
80 Ø ø 5	95b		160		V
80 Ø a	96		182		V
80 Ø b 3	96		182c		V
80 Ø b 4	97		211	105	III
80 Ø c	98	96	116	129	I
80 Ø d	99				X
80 Ø e	100	98			VI
80 Ø e 4	100	98c			VI
81 Ø a	101				X
81 Ø b		56	89		VIII
81 A				18b	X
82 A	63a	18	33		II
82 A b 2	63	18b	33		II
82 A b 2+	63b	18	33		II
83 Ø a		19			X
83 A	64		65	37	III
83 A g	65		172		V
84 Ø a	66		66		V
84 A	67a	15	26		II
84 B			67		X
85 Ø b			68		X
85 A	67b	15	26		II
85 B	68a		105		V
85 B c	68		105x		V
86 Ø ø	68c		105		V
86 Ø ø 2+	68		105z		V
86 Ø a			106		X
86 A	69a	47	83		II
86 A c	69	47c	83		II
86 A d	69c	47	83		II
86 A f 2	69	47e	83		II
86 A f 3	69d	47	83		II
86 A g 3	69	47	83c		II
86 B	69f	47	83		II
87 Ø ø 1	69	47	83e		II
87 Ø a 2	69g	47	83		II

Reference	Mt	Mk	Lk	Jn	Canon
87 Ø b	69	47	83f		II
87 Ø c	69	47g	83		II
87 Ø e 3	69i	47	83		II
87 Ø e 4+	69	47	83h		II
87 Ø e 5	69j	47	83		II
87 Ø f	69	47i	83		II
87 Ø f 2	69	47	83j		II
88 Ø ø 1	69	47k	83		II
88 Ø ø 2	69	47	83k		II
88 Ø a	69k	47	83		II
88 Ø b 2	69	47m	83		II
88 Ø c 3	69l	47	83		II
88 Ø d 3	69	47	83m		II
88 Ø d 7	69m	47	83		II
88 Ø e		48a	84		VIII
88 Ø e 2	69	47	83p		II
88 Ø e 4		48c	84		VIII
88 Ø f 2	69	47	83q		II
88 Ø f 2+		48e	84		VIII
89 A	70a	20	37	38	I
89 A b	70	20	37a	38	I
89 A b 1	70	20m	37	38	I
89 A b 1+	70	20	37b	38	I
90 Ø a 3	70z	20	37	38	I
90 A				36b	X
90 A b	64		65	37a	III
91 A	72	22	39a		II
91 A b	72a	22	39		II
91 A b 5	72	22z	186		II
91 A d	73	23a	40		II
91 A d 3+	73b	23	40		II
91 A d 7	73	23	40m		II
91 A e 5	73	23c	40		II
91 A e 6	73	23	40o		II
91 A f	73	23e	40		II
92 Ø ø 2	73x	23	40		II
92 Ø ø 5	73	23	40q		II
92 Ø a 2	73	23g	40		II
92 Ø b	73	23	40s		II
92 A	127		128		V
92 A b	128		132		V
93 Ø c	129		130		V
94 A			131		X
94 B	130	35	82		II
94 C	74a	49	85		II
94 C a 3	74	49	85d		II
94 C a 3	74	49	85b		II
94 C a 4	74b	49	85		II
95 Ø a 3	74	49d	85		II
95 Ø a 5	74	49	85m		II
95 Ø a 6	74	49f	85		II
95 Ø b	74	49h	85		II
95 Ø b 2	74d	49	85		II
95 Ø b 3	74	49i	85		II
95 Ø b 5	74	49	85o		II

Reference	Mt	Mk	Lk	Jn	Canon
95 Ø b 6	74	49k	85		II
95 Ø c 2	74	49	85q		II
95 Ø e	74	49m	85		II
95 Ø f	74	49	85r		II
96 Ø ø 1+	74	49o	85		II
96 Ø b 3	74	49	85t		II
96 Ø b 4+	74	49q	85		II
96 Ø c	74f	49	85		II
96 Ø c 1+	74	49s	85		II
96 Ø c 3+	74h	49	85		II
96 Ø c 5	74	49u	85		II
96 Ø d 1+	74i	49	85		II
96 Ø d 3	74	49	85u		II
96 Ø e	74	49w	85		II
96 Ø g	74	49	85w		II
96 Ø g 2~	74	49y	85		II
97 Ø a	74	49	85x		II
97 Ø a 2	74k	49	85		II
97 A	75a				X
97 A f 3	120b			82	VII
97 B	75b				X
97 B a 1+	121	32	127b		II
97 B b	122	33	129a		II
98 Ø ø 3	122b	33	129		II
98 Ø a	122	33	129b		II
98 Ø a 3	122	33m	129		II
98 Ø a 4	122	33	129c		II
98 Ø d	122y	33	129		II
98 Ø d 3	122	33	129e		II
98 Ø d 4	122z	33	129		II
98 Ø f	123	34	147		II
99 Ø a	124				V
99 Ø c	125		62		V
99 Ø d	126				X
99 A			122z		X
100 A	102a		69		V
100 A a 2	102		69b		V
100 A b	102		69d		V
100 A c	102x		69		V
100 A c 2	102		69f		V
101 Ø a	103	1	70		II
101 Ø b	104		71		V
101 Ø c			72		X
101 Ø e	105		193		V
101 Ø f 2	106b				X
101 Ø g	107		73		V
102 A	108		115		V
102 A d 3+	109				X
102 B		61	91		VIII
103 Ø a		62			X
103 A			107		X
103 A a 6	78		108a		V
103 A b	98	96	116	40	I
103 A c			117		X
103 A g	110		118a		V

Reference	Mt	Mk	Lk	Jn	Canon
103 A g 2+	110b		118		V
104 Ø a	111		119	30	III
104 Ø a 3+	112		119	44	III
104 Ø b	134		120a		V
104 Ø b 2	113				X
104 Ø c	96		182b		V
104 Ø e			183		X
105 Ø b	96		184		V
105 A	114	24	41a		II
105 A a 4	114b	24	41		II
105 A a 4+	114	24	41b		II
105 A d	115a				X
106 Ø a 2+	114	24b	41		II
106 A	116	25	42Aa		II
106 A d 4+	116	25m	42A		II
106 A e	116	25	42Ab		II
106 A e 2+	116x	25	42A		II
106 A e 4	116	25	42Ad		II
106 A e 4+	116z	25	42A		II
106 A f	116w	25	42A		II
106 A g	117	26	42B	93	I
107 Ø a	118				X
107 A	149	66	43		II
107 A b	80	30	44a		II
107 A b 2+	131b	36	76		II
107 A b 3	131d	36	76		II
107 A b 4	131e	36	76		II
107 B	131f	36	76		II
108 Ø ø 1	131	36	76m		II
108 Ø ø 2	131g	36	76		II
108 Ø d	131	36	76q		II
108 A	136				X
109 A	137a	44	167		II
109 A a 2	137	44	167a		II
109 A a 4	137	44b	167		II
109 A b	137	44	167b		II
109 A b 2	137c	44	167		II
109 A b 3	137	44	167d		II
109 A b 3+	137d	44	167		II
109 B	138		168		V
109 B b	139a	45			VI
109 B b 2+	139	45a			VI
109 B b 5+	139b	45			VI
110 Ø b	131z	36	76		II
110 Ø c		46			X
110 Ø c 2+	133	37	77	109	I
110 Ø e	134		120		V
111 A	135	38	78		II
111B		43b			X
112 Ø a	140a				X
113 A	140b				X
113 B b	141a	50	19	59	I
114 Ø ø 4	141	50m	19	59	I
114 Ø a	141b	50	19	59	I
114 Ø a 7	142a	51	21	35	I

Reference	Mt	Mk	Lk	Jn	Canon
114 Ø b			<b>20</b>		X
114 Ø c	142	51	<b>21b</b>	35	I
114 Ø c 3	<b>142d</b>	51	21	35	I
114 Ø d 3	142	<b>51z</b>	21	35	I
114 Ø e			<b>22</b>		X
115 A	<b>143a</b>	57	90		II
115 A a 2	144	<b>59b</b>	12		II
115 A a 6	145	<b>60b</b>			VI
115 A a 6+	<b>144y</b>	59	12		II
115 A b	145	<b>60d</b>			VI
115 A b 3	<b>144z</b>	59	12		II
115 A c 3	145	<b>60f</b>			VI
116 Ø e	<b>145q</b>	60			VI
116 Ø e 1	145	<b>60h</b>			VI
116 Ø e 1+	<b>145r</b>	60			VI
116 Ø e 4+	145	<b>60k</b>			VI
116 Ø f	<b>145y</b>	60			VI
116 Ø f 2+	145	<b>60n</b>			VI
117 Ø ø 1	<b>145z</b>	60			VI
117 Ø a	143	57	<b>90</b>		II
117 Ø c	<b>146</b>		92	47	III
117 A	<b>147a</b>	64	93	49	I
117 A a 1+	147	64	<b>93b</b>	49	I
117 A b	<b>147c</b>	64	93	49	I
117 A c	147	64	93	<b>49m</b>	I
118 Ø a	147	<b>64m</b>	93	49	I
118 Ø a 2	147	64	93	<b>49n</b>	I
118 Ø a 7+	147	64	<b>93c</b>	49	I
118 Ø a 9+	<b>147e</b>	64	93	49	I
118 Ø b	147	<b>64n</b>	93	49	I
118 Ø c	147	64	<b>93f</b>	49	I
118 Ø c 5	<b>147f</b>	64	93	49	I
118 Ø d	<b>148a</b>	65			VI
119 Ø ø 2	148	<b>65b</b>			VI
119 Ø ø 2+	<b>148b</b>	65			VI
119 Ø a				<b>50a</b>	X
119 Ø a 5				<b>50c</b>	X
119 Ø a 8	<b>149</b>	66	35		II
119 A	<b>150a</b>	67		51	III
119 A b 2	150	<b>67m</b>		51	III
119 A b 5	<b>150c</b>	67		51	III
119 A c	<b>151</b>				X
120 Ø a 8	<b>152a</b>	68			VI
120 Ø a 9+	150	67		<b>51z</b>	III
120 Ø b	<b>152b</b>	68			VI
120 A	<b>152c</b>	68			VI
120 A a 3	<b>153a</b>	69	36		II
120 A b				<b>52</b>	X
121 Ø c 6+	161	77		<b>53</b>	III
121 Ø c 10+				<b>54</b>	X
122 Ø b	284	165	266	<b>55</b>	I
122 Ø b 2				<b>56</b>	X
122 Ø b 10	295	176	282	<b>57</b>	I
122 Ø b 12				<b>58</b>	X
123 Ø a	141	50	19	<b>59</b>	I

Reference	Mt	Mk	Lk	Jn	Canon
123 Ø b				<b>60</b>	X
123 Ø b 12	112		119	<b>61</b>	III
123 Ø c				<b>62</b>	X
123 Ø c 3	284	165	266	<b>63</b>	I
123 Ø c 4				<b>64</b>	X
123 Ø c 8	284	165	266	<b>65</b>	I
123 Ø d				<b>66</b>	X
124 Ø ø 10	284	165	266	<b>67</b>	I
124 Ø ø 11+				<b>68</b>	X
125 Ø ø 2+	310	191	297	<b>69</b>	I
125 Ø ø 5	297	178		<b>70</b>	III
125 Ø ø 6+				<b>71</b>	X
125 Ø ø 9+				<b>73</b>	X
125 Ø a 4+	166	82	94	<b>74</b>	I
125 Ø a 10				<b>75a</b>	X
126 A	236		<b>135b</b>		V
126 A c		<b>70b</b>			X
126 A c 7	<b>154d</b>	71			VI
127 Ø b		<b>70c</b>			X
127 Ø b 11	154	<b>71n</b>			VI
127 Ø b 12	<b>154e</b>	71			VI
127 Ø c 7+	154	<b>71m</b>			VI
128 Ø a	<b>154f</b>	71			VI
128 Ø b	<b>155</b>				X
128 Ø b 7+	<b>156</b>		57		V
128 A	157	<b>72a</b>			VI
128 A a 2+	<b>157a</b>	72			VI
128 A b 4	157	<b>72m</b>			VI
129 Ø ø 3	<b>157c</b>	72			VI
129 A	157	<b>72q</b>			VI
129 A a 2	<b>157e</b>	72			VI
129 A b	<b>157f</b>	72			VI
129 A b 1+	157	<b>72z</b>			VI
129 A b 3	<b>157h</b>	72			VI
129 A c	<b>157i</b>	72			VI
129 A c 4+	<b>158</b>		226		V
129 A d	<b>159a</b>	73			VI
129 A d 2+	159	<b>73a</b>			VI
129 A d 4+	<b>159c</b>	73			VI
130 A		<b>74</b>			X
130 A b 4+		<b>75</b>	100		VIII
130 B				<b>33</b>	X
134 A	70	20	37	<b>38</b>	I
135 Ø c 4				<b>39</b>	X
137 Ø ø 12	98	96	116	<b>40</b>	I
137 Ø a				<b>41</b>	X
138 Ø c 3				<b>43</b>	X
139 Ø ø 8	112		119	<b>44</b>	III
139 Ø ø 9+				<b>45</b>	X
140 A	<b>163d</b>	78			VI
140 A a 1+	160	<b>76a</b>			VI
140 A a 3	<b>160m</b>	76			VI
141 Ø b	160	<b>76z</b>			VI
141 Ø b 4	<b>164a</b>	79	144		II
141 Ø b 7	164	<b>79a</b>	144		II

Reference	Mt	Mk	Lk	Jn	Canon
141 Ø b 9+	164c	79	144		II
141 Ø b 11+	164	79c	144		II
141 Ø b 12+	165a	80			VI
141 Ø b 14	165	80b			VI
141 Ø c	165c	80			VI
141 Ø c 6	165	80d			VI
142 Ø a	165e	80			VI
142 A	166	82	94	74	I
143 Ø ø 4	167				X
143 Ø a 11	168	83	206		II
144 Ø ø 3	169	84			VI
144 Ø a	170a	85	96		II
144 Ø a 1	170	85a	96		II
144 Ø a 3	170c	85	96		II
144 Ø b	171				X
145 Ø ø 1	172a	87	98		II
145 A	172b	87	98		II
145 A a 5	172	87	98m		II
145 A a 5+	172c	87	98		II
145 A a 9	172	87m	98		II
145 A b	172d	87	98		II
145 A b 3	172	87	98n		II
145 A b 5+	172e	87	98		II
146 Ø a 5	173	89			VI
147 Ø a	174a	91	99		II
147 Ø a 2		90z			X
147 A			174		X
147 A b	174	91	99a		II
147 A b 2	174b	91	99		II
147 A b 3	174	91	99b		II
147 A b 3+	174	91	99d		II
147 A b 4	174d	91	99		II
148 Ø ø 1	174	91	99d		II
148 Ø ø 2	174e	91	99		II
148 Ø ø 2+	174	91	99e		II
148 Ø ø 3	174	91m	99		II
148 Ø ø 5	174f	91	99		II
148 Ø ø 8	174	91	99f		II
148 Ø ø 12+	174m	91	99		II
148 Ø a	174	91	99h		II
148 Ø a 4	174	91q	99		II
148 Ø b	174	91	99j		II
148 Ø b 1+	174	91s	99		II
149 Ø b 3	174z	91	99		II
149 Ø b 4	174	91	99z		II
149 Ø c	175	92	200		II
150 A	176	93	101		II
150 A b	177				X
150 A	178a	95	102		II
150 A a 1		94b			X
151 Ø ø 1	178	95a	217		II
151 Ø a	178b	95	217		II
151 Ø b 4	178	95c	217		II
151 Ø c	178c	95	217		II
151 Ø c 3	179a	99	197		II

Reference	Mt	Mk	Lk	Jn	Canon
151 A		97	103a		VIII
152 Ø a		97z	103		VIII
152 Ø b	179b	99	197		II
152 Ø c	180	100			VI
152 Ø d 6	180	100z			VI
152 Ø d 7+		101			X
153 A	181				X
153 A b	182		187a		V
153 A b 2	182a		187		V
153 A b 6	182		187c		V
153 A b 6+	182b		187		V
153 A b 9	182		187e		V
153 A c	182c		187		V
153 A c 4	182		187h		V
153 A d	182d		187		V
154 Ø a			188		X
154 Ø b	182		189		V
154 Ø b 3+	182		187g		V
154 Ø b 4+	182		187h		V
154 A			190		X
157 A	183		198a		V
157 A a 2	183c		198		V
157 A a 4+	183		198c		V
157 A a 5+	183d		198		V
157 A b	184				X
157 A c	185			215	VII
157 A c 6	186				X
158 Ø a	187		199		V
158 A	188				X
160 A	189	103			VI
161 Ø a	190	105	195		II
161 Ø a 7	191				X
161 A	192	106	216		II
162 Ø a	72	22	186		II
162 Ø a 6				75y	X
162 A			163		X
163 Ø a			164a		X
163 A			164b		X
164 Ø b	116	25	165		II
164 Ø d 5			166		X
165 A				75z	X
168 Ø b	112		119	76	III
169 Ø ø 2+				89m	X
169 Ø a	220	122	239	77	I
169 Ø a 4				78a	X
169 A			149		X
170 A	193	107d	121		II
170 A a 4	193b	107	121		II
170 A a 8	193	107f	121		II
170 A a 9	193c	107	218		II
171 Ø b 3+	193	107z	218		II
171 Ø b 6	194b	108	219		II
171 Ø b 10	195a	109	220		II
171 Ø b 12	195	109	220b		II
171 Ø b 13	195b	109	220		II

Reference	Mt	Mk	Lk	Jn	Canon
171 Ø c	195	109m	220		II
171 Ø c 4+	195z	109	220		II
172 Ø a 7+	196				X
172 Ø a 10	197		272		V
172 Ø b	198	110a	221		II
173 Ø ø 1+	198	110	221a		II
173 Ø ø 2+	198c	110	221		II
173 Ø ø 3	198	110b	221		II
173 Ø ø 4	198d	110	221		II
173 Ø ø 5	198	110c	221		II
173 Ø ø 9	198e	110	221		II
173 Ø ø 10	199	111	173		II
173 Ø a			192		X
173 A	138		168a		V
173 A a 1			196		X
175 A			190b		X
177 Ø a			159		X
177 Ø b	95		160a		V
177 A	200				X
179 A			176		X
180 Ø a	116	25	177		II
180 Ø b			178		X
180 Ø b 19	231		179		V
181 Ø a			180		X
181 A				75q	X
181 A a 1+	274	156	260	48b	I
181 A a 2+				75s	X
181 A a 3			201z		X
182 A	201	112b	222		II
182 A a 1+	201d	112	222		II
182 A a 2	201	112	222b		II
182 A a 6	201	112d	222		II
182 A a 8	201f	112	222		II
182 A a 9	201	112	222d		II
182 A a 11+	201	112	222f		II
182 A b	202a	113			VI
183 Ø ø 9	297	178		70	III
183 Ø ø 11	202b	113			VI
183 Ø ø 13	298	179b			VI
183 Ø ø 15	202c	113			VI
183 Ø a	203	114	270		II
185 Ø ø 5	204	115		91	III
185 A	55		170		V
185 A a 6+	60		171		V
186 Ø a 2	65		172		V
186 A			225		X
187 Ø a 12	158		226		V
187 A	205a	116	224		II
188 Ø ø 1+	205	116c	224		II
188 Ø ø 2	205b	116	224		II
188 Ø a 8	205	116	224z		II
188 A	206a	117	232		II
189 Ø ø 3	206	117	232m		II
189 Ø ø 3+	206c	117	232		II
189 Ø ø 6+	206	117	232p		II

Reference	Mt	Mk	Lk	Jn	Canon
189 Ø ø 8	206e	117	232		II
189 Ø a	208a	118	233		II
189 Ø a 2+	208	118	233m		II
189 Ø a 5+	206	117x	232		II
189 Ø a 6	208	118m	233		II
189 Ø a 9	208c	118	233		II
189 Ø b	207a			101	VII
190 Ø ø 5	207			101z	VII
190 Ø ø 6	207b			101	VII
190 Ø ø 7				102a	X
190 Ø a	208	118	233z		II
190 Ø a 1+	208e	118	233		II
190 Ø a 4+	209	119	234a	100	I
190 Ø a 9	209a	119	234	100	I
190 Ø a 12	209	119	234z	100	I
191 Ø ø 1+	209	119z	234	100	I
191 Ø a	209	119	234	100	I
191 Ø a 9	213		235		V
191 Ø b			236		X
192 Ø ø 7	242	137	237		II
192 A	210				X
192 A b	211a	121	238	21	I
192 A b 2	211	121	238	21m	I
192 A b 4	211b	121	238	21	I
192 A b 5	211	121	238	21o	I
192 A b 6	211c	121	238	21	I
192 A b 8	211	121	238	21q	I
192 A b 8+	211d	121	238	21	I
192 A c 1+	211	121	238	21x	I
192 A c 4	211e	121	238	21	I
193 Ø ø 2	211	121z	238	21	I
193 Ø ø 3	211f	121	238	21	I
193 Ø ø 4	211	121x	238	21	I
193 Ø ø 6				22	X
193 Ø ø 11	212				X
193 Ø a	213		235		V
193 Ø a 13	161	77		23	III
193 Ø b				24a	X
194 A		136	247m		VIII
194 A a 5		136m	247		VIII
194 A a 7		136	247z		VIII
194 A b			214z		X
195 Ø a 8	231		215		V
195 Ø b	214a	120			VI
195 Ø b 1+	214	120b			VI
195 Ø b 2	214b	120			VI
195 Ø b 4	146		92x	47	III
196 A				24b	X
198 Ø c				86b	X
198 Ø d				86c	X
198 A				86d	X
199 A	214c	120			VI
199 A a 5+	214	120m			VI
199 A a 6+	214d	120			VI
200 Ø a		123			X



Reference	Mt	Mk	Lk	Jn	Canon
200 Ø b	215	124a			VI
200 Ø b 3	215	124			VI
200 Ø c	175		200a		V
200 Ø c 2+	74	49	85qq		II
200 Ø c 3	216	125b		128	III
200 Ø c 6	44	126a			VI
200 A			214a		X
200 A a 3			214c		X
201 A	217a	127	240		II
201 A a 2	217	127	240a		II
201 A a 4	217b	127	240		II
202 Ø b	218				X
203 A	219	128	241		II
204 Ø b	220	129	242	85	I
204 Ø c	221a		181		V
204 A	221c		181		V
204 A a 3	221		181c		V
204 A b	221		181e		V
205 Ø ø 1	221e		181		V
205 Ø a	221		181f		V
205 Ø d	221f		181		V
206 Ø ø 2	221		181h		V
206 Ø ø 3	221g		181		V
206 Ø ø 4	221		181i		V
206 Ø ø 6	221h		181		V
206 Ø a	221		181j		V
206 Ø b 7+	221i		181		V
206 Ø b 12	222a				X
206 Ø b 18	222c				X
207 A	223a	130	243		II
207 B	223b	130	243		II
208 Ø a 5	223	130	243m		II
208 Ø a 9	223d	130	243		II
208 Ø a 10	223	130	243q		II
208 Ø a 12	223f	130	243		II
208 Ø b	223	130	243s		II
208 Ø b 1+	223k	130	243		II
208 Ø b 3	223	130	243t		II
208 Ø b 10	223m	130	243		II
208 Ø b 11+			122m		X
208 Ø c	223	130	243v		II
208 Ø c 2	223	130q	243		II
208 Ø c 3+	223q	130	243		II
208 Ø c 4+	223	130r	243		II
208 Ø c 9	223	130	243y		II
209 Ø ø 1	223	130s	243		II
209 Ø a	223z	130	243		II
209 Ø a 3	223	130	243z		II
209 A	224a	131			VI
209 A a 3	224	131a			VI
209 A a 4	224c	131			VI
209 A a 5	193	107	121b		II
209 A a 6	224d	131			VI
209 A b 1+	224	131d			VI
209 A b 11	224f	131			VI

Reference	Mt	Mk	Lk	Jn	Canon
209 A d		132			X
210 Ø a 4	193	107	121z		II
210 b			122a		X
211 A	220	122	239	77	I
211 A b				78b	X
211 A b 3	300	181	285	79	I
211 A c				80	X
211 A c 4				81	X
212 Ø c	120			82	VII
212 Ø c 5	5			83	VII
212 Ø c 10				84	X
212 Ø d				86a	X
213 A	225a	134	245		II
213 A b 2	225	134	245m		II
213 A b 3	225c	134	245		II
213 A b 9	225b	134	245		II
214 Ø ø 1	225d	134	245		II
214 Ø a	226	133	244		II
214 A				86e	X
216 Ø ø 2+	112		119	87	III
216 Ø ø 4				89b	X
220 A				89c	X
223 A				89d	X
224 Ø d				89e	X
225 Ø d 2+	112		119	90	III
225 Ø d 4	204	115		91	IIII
226 Ø a				92a	X
226 A				92b	X
228 Ø b	117	26	42B	93	I
228 Ø c				94a	X
228 A				94b	X
234 Ø c	117	26	42B	95	I
234 Ø e	274	156	260	96	I
234 Ø e 2				97ab	X
235 A			104		X
236 A				97c	X
236 A b	276	158a	74	98	I
236 A b 2+				99a	X
236 A c				102m	X
236 A d				99b	X
236 A e	276	158	74	98a	I
236 B	276	158	74	98b	I
236 B a 1+	276	158c	74	98	I
237 Ø ø 1	276m	158	74	98	I
237 Ø ø 1+	276	158	74	98d	I
237 Ø c	276	158d	74	98	I
237 Ø d	276x	158	74	98	I
237 Ø d 4	276	158z	74	98	I
237 Ø e	277	159		98	IIII
238 Ø a	276	158	74z	98	I
239 Ø d	206	117	232a		II
239 A				102z	X
240 Ø a	299	180		103	IIII
240 Ø b				104	X
240 Ø b 3	97		211	105	III

Reference	Mt	Mk	Lk	Jn	Canon
240 Ø c				106	X
240 Ø d	293	174		107	III
240 Ø e				108a	X
241 A	255		202		V
242 Ø a			259b		X
242 A	227				X
242 A b	228		139		V
242 A c	229a	135	137		II
243 Ø ø 3	229	135m	246		II
243 Ø a	229b	135	246		II
243 Ø b	225	134z	245		II
243 Ø c	230				X
243 Ø f 2+	231		179		V
243 Ø g	229	135	137		II
243 Ø h	232m		142		V
243 Ø h 1+	232n		142		V
243 Ø h 2	232		142b		V
244 Ø h 2+	232o		142		V
244 Ø ø 1	232		142c		V
244 Ø ø 2	232l		142		V
244 Ø a	232m		142		V
244 Ø a 1+	232o		142		V
244 Ø a 2	234		136a		V
244 Ø a 4		135	247c		VIII
244 Ø b	233				X
245 Ø a	234a		136		V
245 Ø a 4	234		136b		V
245 Ø a 4+	234b		136		V
245 Ø a 7	234		136d		V
245 Ø b	234c		136		V
245 Ø b 3	156b		57		V
245 Ø b 3+	235b				X
245 Ø c	236		135		V
246 Ø a	237		138		V
246 Ø b	237		138		V
246 Ø d	228		139		V
246 Ø f	238		140		V
247 Ø b	239				X
247 Ø c	240		141a		V
247 Ø c 3+	240z		141		V
247 A	241		175		V
248 A				110b	X
248 A b	98	96	116	111	I
248 A c				112a	X
249 Ø d				108b	X
249 Ø e 11				110a	X
250 A	242	137a	248		II
250 A a 2	242b	137	248		II
250 A a 4+	242	137c	248		II
250 A b 3	242d	137	248		II
250 A b 3+	242	137	248z		II
250 A b 4+	242e	137	248		II
250 B	243	138a	249		II
250 B a2+	243b	138	249		II
250 B a3+	243	138	249a		II

Reference	Mt	Mk	Lk	Jn	Canon
250 B a 4+	243d	138	249		II
250 B a 7	243	138c	249		II
250 B b			203		X
250 B c	243f	138	249		II
251 Ø a	243	138m	249		II
251 Ø a 1+	243	138	249g		II
251 Ø a 2	243	138n	249		II
251 Ø a 2+	243	138	249h		II
251 Ø a 3	243h	138	249		II
251 Ø b 5+	243	138	249x		II
251 Ø b 6+	243i	138	249		II
251 Ø c	244	139	250	141	I
251 Ø d	88	141	251z		II
251 Ø e	88	141	251a		II
251 Ø f	245b				X
252 Ø a	246	140			VI
252 Ø b	247	142			VI
252 Ø b 6			252		X
252 Ø c	248	143	253		II
252 Ø d	249	144	254		II
253 Ø ø 1+	251	146	255		II
253 Ø ø 4			256		X
253 Ø a	250	145			VI
253 Ø a 3	251	146	255		II
253 Ø b	258	150	257a		II
253 Ø c	252	147			VI
254 Ø a	253	148	204		II
254 Ø a 3	254	149			VI
254 Ø a 7+	255		202		V
254 Ø b 4+	256		205		V
254 Ø c	258	150	257		II
255 Ø ø 1	259a	151	258		II
255 Ø a	259	151	258m		II
255 A	259b	151	258		II
255 A a 4+	259	151	258q		II
255 A b	259d	151	258		II
256 Ø b			259a		X
256 Ø d	263	153b			VI
256 Ø d 2	260a	152			VI
256 Ø d 3	260	152c			VI
256 Ø d 3+	260	152b			VI
256 Ø d 4	260b	152			VI
256 A	261		207		V
257 Ø a			208		X
257 Ø b	248b	143	209		II
257 Ø b 5	248	143x	209		II
257 Ø b 5+			210		X
257 Ø c	262a		212		V
258 Ø ø 1	262		212m		V
258 Ø ø 1+	262c		212		V
258 Ø ø 4	262		212b		V
258 Ø a	257		213		V
258 Ø b	269	154	228		II
258 Ø c	264	155a	156		II
258 Ø d	264	155	156		II

Reference	Mt	Mk	Lk	Jn	Canon
259 Ø a	265		157a		V
259 Ø a 3	264	155b	156		II
259 Ø b	265		157b		V
259 Ø b 1+	265a		157		V
259 Ø b 3	265		157d		V
259 Ø b 3+	265b		157		V
259 Ø c	266a		157		V
259 Ø c 3	266c		157		V
259 Ø d	267a		158		V
259 Ø d 10+	267		158x		V
259 Ø d 11	267b		158		V
260 A	268				X
261 A	269	154	228		II
261 A a 3+	270		229		V
263 Ø a	271	42	230		II
263 Ø a 5	272		231		V
263 A			154		X
263 A b	266		155		V
264 A	269	154	228		II
264 A b	270		229		V
265 Ø e	271	42	230		II
266 Ø ø 1+	272		231		V
266 A	273a				X
268 A	273b				X
268 A b	274	156	260	20	I
268 A c	275	157			VI
269 Ø a	278a	160	263		II
269 Ø a 2+	278	160	263b		II
269 Ø a 4	278c	160	263		II
269 Ø b	278	160m	263		II
269 Ø b 1+	278d	160	263		II
269 Ø b 4+	278	160	263m		II
269 A				112b	X
269 A b				115b	X
271 Ø a 2	59		63	116	III
271 Ø a 3+				117	X
271 Ø c	90		58	118	III
271 Ø d				119	X
271 Ø f	98	96	116	120	I
272 A	278e	160	263		II
272 A b 2	278	160	263q		II
272 A b 5+	278f	160	263		II
272 A c	278	160	263r		II
272 A c 1+	278	160x	263		II
272 A c 2	278h	160	263		II
272 A d	278	160z	263		II
272 B	279	161a		72	III
272 B a 1+	279b	161		121	III
273 Ø a			264m		X
273 Ø a 3	285	166	265a		II
273 Ø b	279	161		121	III
273 Ø c	280	162a	269	122	I
273 Ø c 2+	280b	162	269	122	I
273 Ø d	281	163a	268		II
273 Ø d 2+	281d	163	268		II

Reference	Mt	Mk	Lk	Jn	Canon
273 Ø d 4	282	164			VI
273 Ø e	280	162	269	122	I
273 Ø e 3	280	162	269b	122	I
274 A				123	X
274 A c			262	124	VIII
274 A c 2				125a	X
274 A f	283				X
275 Ø a				125b	X
275 Ø b 2+				125d	X
275 A	284	165	266	55	I
275 A a 5	284	165	266b	55	I
275 A b	285	166	267		II
276 Ø ø 1+	284	165	266c	55	I
276 Ø a			273		X
276 Ø a 4			274	231	VIII
276 Ø b				125e	X
276 Ø e	289	170	275	126a	I
276 Ø f	286c	167			VI
277 Ø ø 1	287	168		152	III
277 Ø ø 3+	288	169			VI
277 Ø a	289a	170	275	126	I
277 Ø a 4	289	170	275b	126	I
277 Ø a 6	289	170	275	126c	I
277 Ø b	289	170	275	126d	I
277 Ø b 3+	289c	170	275	126	I
277 Ø c	290	171			VI
277 A				127	X
279 A a 5+	216	125		128	III
280 Ø b	98	96	116	129	I
280 A				130	X
280 A c	98	96	116	131	I
281 Ø ø 1				132a	X
281 A			276		X
282 Ø b		216	277		VIII
282 Ø c			278		X
282 Ø c 3+				132b	X
282 Ø d	286a	167			VI
282 Ø d 2	291	172	279b	156	I
282 A				16xx	X
282 A a 1+				132c	X
283 Ø e	216	125		133	III
283 Ø f				134	X
284 A	204	115		135	III
284 A b 3				136	X
284 A d 4+	216	125		137	III
284 A e				138	X
285 A	90		58	139	III
285 A b				140	X
285 A c	87	139	250	141	I
285 A c 2+	112		119	142	III
285 A d				143	X
285 A e	98	96	116	144	I
285 A e 2				145a	X
286 A c				145b	X
286 A c 2	87	139	250	146	I

Reference	Mt	Mk	Lk	Jn	Canon
286 A d 3				147	X
287 A d	111		119	148	III
287 A d 2				149	X
289 A	216	125		150	III
289 A c				151	X
289 B c	287	168		152	III
290 Ø a				153a	X
290 A				153b	X
293 Ø b	112		119	154	III
293 Ø b 2				155	X
293 A	291	172	279	156	I
293 A a 3	291	172	279	156b	I
293 A b				157	X
293 A c	296	177	280a		II
293 A c 2	292a	173			VI
294 Ø ø 1+	296	177	280b		II
294 Ø ø 2+	292b	173			VI
294 Ø b	293	174		107	III
294 A	294	175	281a	161	I
294 A a 1+	294b	175	281	161	I
294 A a 1++	294	175	281c	161	I
294 A a 3+	294d	175	281	161	I
294 A a 4	294	175b	281	161	I
294 A a 6	294f	175	281	161	I
294 A b	294h	175	281	161	I
294 A b 1++	294	175m	281	161	I
294 A b 3	294g	175	281	161	I
294 A b 3+	294h	175	281	161	I
294 A b 4	294	175n	281	161	I
294 A b 5	295a	176	282	42	I
294 A b 5+	295	176b	282	42	I
294 A c	296	177	284a		II
294 A c 2	296a	177	284		II
294 A d	296	177	284d		II
294 A d 2	296c	177	284		II
295 Ø a	296d	177	284		II
295 Ø b	297	178		70	III
295 A	298a	179			VI
295 A a 2			283a		X
295 A b 2	298b	179			VI
295 A c			283b		X
295 A d	296	177	284a		II
295 A d 1+	298c	179			VI
295 A d 2	296	177	284c		II
295 A e	298	179x			VI
295 A f	298e	179			VI
295 A g	299	180		103	III
296 A	300a	181	285	158	I
296 A a 2	300	181	285	158b	I
296 A a 3	300b	181	285	158	I
296 A a 4	300	181	285	158d	I
296 A a 5+	300c	181	285	158	I
296 A a 7	300	181c	285	158	I
296 A a 7+	300d	181	285	158	I
296 A b	301a	182	286		II

Reference	Mt	Mk	Lk	Jn	Canon
296 A b 4	301	182d	286		II
296 A c	301b	182	286		II
296 A c 2++	301	182	286		II
296 A d 3	301e	182	286		II
296 A d 4	301c	182	286		II
296 B				159	X
297 Ø e	301f	182	286		II
297 A	302	183	287a	160	I
297 A b	302	183	287	160a	I
298 Ø a 1+	294	175	281	161	I
298 Ø a 3++	302	183	287	160c	I
298 Ø b	303				X
298 Ø d			288b		X
298 Ø e	304a	184	289	170	I
298 Ø f	304	184z	289	170	I
298 Ø f 3	304	184	289z	170	I
298 Ø g	305	185			VI
298 Ø h 2++	306	187	290	162	I
299 Ø a 3				163	X
299 Ø b		186			X
299 A	307	188		164a	III
299 A a 2	307b	188		164	III
299 A a 2+	307	188		164b	III
299 A a 3	307d	188		164	III
299 A b				165	X
299 A b 4	314	195	291	166	I
299 A c				167	X
299 A d~	314	195	291m	168	I
299 A d~	314	195	291	168b	I
300 Ø ø 1	314	195	291n	168	I
300 Ø ø 2	314	195	291	168c	I
300 Ø ø 3++	314	195	291p	168	I
300 Ø ø 4	315	196a	292	175	I
300 Ø a				169a	X
300 Ø a 5+	307f	188		164	III
300 A				169b	X
300 A b	304	184	289	170	I
300 A c				171	X
300 A d	313	194	294	172	I
300 A e				173	X
301 Ø a	306	187	290	174	I
301 A	315	196	292	175a	I
301 A a 1+	314b	195	291	168	I
301 A a 2	315	196	292	175b	I
301 A a 3	315	196b	292	175	I
301 A a 3+	315b	196	292	175	I
301 A a 4++	315	196d	292	175	I
301 A a 5	315c	196	292	175	I
301 A b	315e	196	292	175	I
301 A c	315d	196	292	175	I
301 A d 1+	315	196	292m	175	I
301 A d 2+	315	196	292	175c	I
301 A d 5+	315	196	292n	175	I
301 A e	315	196	292	175d	I
301 A e 2	315f	196	292	175	I

Reference	Mt	Mk	Lk	Jn	Canon
301 A e 3+	315	196m	292	175	I
301 A e 4	314	195	291q	168	I
301 A e 4+	314m	195	291	168	I
301 A e 5	315	196n	292	175	I
301 A e 6+	315	196	292	175f	I
301 A f	315	196	292z	175	I
302 Ø ø 1	316a	197	293		II
302 Ø ø 4	289	170	275z	126	I
302 Ø ø 4+	316	197	293b		II
302 A	317a	198	295		II
302 A a 1+	317	198	295		II
302 A a 3~	317	198	295		II
302 A a 5	308b	189	305		II
302 A b 3	308	189d	305		II
302 A c	309m	190			VI
302 A c 2++	309	190m			VI
302 A c 3	309n	190			VI
302 A c 4+	309	190n			VI
302 A d	309q	190			VI
302 A d 1+	309o	190			VI
302 A d 2+	309	190q			VI
302 A d 4	309p	190			VI
303 Ø ø 1	309	190y			VI
303 A	309	190z			VI
303 A a 2	309r	190			VI
303 A a 5	309	190x			VI
303 A b	309s	190			VI
303 A b 2			296		X
303 A c	310	191	297	69	I
303 B	311	192			VI
303 B b	312a	193	299		II
303 B b 3+	312	193	299d		II
303 B b 4	312b	193	299		II
303 C	313a	194	294	172	I
303 C a 1+	313	194	294a	172	I
303 C a 3	313	194	294d	172	I
303 C a 3+	313	194b	294	172	I
303 C a 3++	313b	194	294	172	I
304 Ø a 4+	313	194	294f	172	I
304 Ø b	318a	199	300	176	I
304 Ø b 1+	318	199	300	176b	I
304 Ø b 2+	318b	199	300	176	I
304 Ø b 4				177a	X
304 A	319				X
305 A				177b	X
305 A b 4			301b		X
305 A c				177c	X
306 A	320	200	302	178	I
306 A b				179	X
306 A e	320	200	302	180	I
306 A g				181	X
306 B			303	182	VIII
307 Ø ø 2			303b	182	VIII
307 Ø a			304		X
307 Ø e	308	189	305		II

Reference	Mt	Mk	Lk	Jn	Canon
307 Ø f			306		X
308 A			307a	186	VIII
308 A a 3+~				177c~	X
308 A a 4+			307	186b	VIII
308 A a 5			307c	186	VIII
308 A b			307	186c	VIII
308 A b 3			307e	186	VIII
308 A c			308		X
308 A d	325	204	310a	184	I
308 A d 3	326	205	311	188b	I
308 A e				189	X
308 A e 2+			312	190	VIII
308 A f				191	X
309 Ø a	321	201		192	III
309 Ø b				193	X
310 Ø a 2+	326	205	313	194	I
310 Ø b				195	X
310 Ø b 4	321	201a		192	III
310 Ø b 5+	192m	106	216		II
310 Ø b 6+	321d	201		192	III
310 A	322	202a	309		II
310 A a 1+	322	202	309		II
310 A a 4	322	202c	309		II
310 A b	323a	203		183	III
310 A c 2+	323	203		183a	III
310 A c 4+	323b	203		183	III
311 Ø b	324				X
311 Ø c	325	204	310	184	I
311 Ø e	325	204	310	184c	I
311 Ø e 2	325	204	310c	184	I
311 Ø e 3+	323	203b		183	III
311 Ø e 4+	325	204	310e	184	I
311 Ø f	326	205	311	188	I
311 Ø h	327				X
312 Ø b	328	206	314	196	I
312 A	329a	207		185	III
312 A a 4++	329	207m		185	III
312 A a 5	329	207		185m	III
312 A a 6	329d	207		187	III
312 A c	330a	208			VI
312 A c 3	330	208b			VI
312 A c 3+	330b	208			VI
312 A c 5	331	209	315	197a	I
313 Ø a	331a	209	315	197	I
313 Ø a 2	331	209	315b	197	I
313 Ø a 3	331b	209	315	197	I
313 Ø a 3+	331	209b	315	197	I
313 Ø a 4+	331c	209	315	197	I
313 Ø a 5	331	209	315d	197	I
313 A			316		X
313 B	336	215	317	198	I
313 B b	332	210	318	197	I
313 B b 2+	332	210b	318	197	I
313 B b 3	332	210d	318	197	I
314 Ø a	333	211		203	III

Reference	Mt	Mk	Lk	Jn	Canon
314 Ø b			320		X
314 A	334a	212	321	201	I
314 A a 2	334	212	321	201b	I
314 A d 7				202a	X
314 A e	334c	212	321	201	I
314 B	335	214	324	199a	I
314 B a 1++	335	214b	324	199	I
314 B a 2	335	214	324	199b	I
314 B a 2+	335b	214	324	199	I
314 B a 4+	335	214	324	199d	I
314 B b				200	X
315 A	336	215	319	198	I
315 A b	337	217			VI
315 A c	338a	218	322		II
315 A c 6++	339	219	325		II
315 A c 7++	338c	218	322		II
315 A d	339a	219	325		II
315 A d 1+	339	219	325		II
316 Ø a			326		X
316 A				202b	X
316 B	340	220	327		II
317 Ø a	341	221			VI
317 A	333	211		203a	III
317 A c	342a	222	323		II
317 A d	333	211		203c	III
318 Ø a	342b	222	323		II
318 Ø b	343a	223	329	204	I
318 Ø b 2	343	223	329b	204	I
318 Ø b 3	343	223	329	204	I
318 Ø b 4	343b	223	329	204	I
318 A	344	224	328		II
318 A b	345				X
319 A	346a	225	330		II
319 A b	346	225	330b		II
319 A b 2	120			82m	VII
319 A b 2+	346	225c	330		II
319 A c			331a		X
319 A d	347b	226			VI
319 A d 1+	347	226c			VI
319 A d 2+	347d	226			VI
319 A d 2++	347	226d			VI
319 A e	347e	226			VI
319 A e 3	347	226a			VI
319 A e 4	347g	226			VI
319 A e 5	347	226b			VI
319 A e 6+			331e		X
319 B				205a	X
320 Ø c 4				205z	X
321 A	348a	227	332	206	I
321 A a 2++	348	227m	332	206	I
321 A a 3	348	227	332e	206	I
321 A a 4	348b	227	332	206	I
321 A b	348	227	332c	206	I
321 A b 1+	348c	227	332	206	I
321 A b 2+	348	227	332	206b	I

Reference	Mt	Mk	Lk	Jn	Canon
321 A b 4	348	227	332f	206	I
321 A c	348	227	332d	206	I
321 A d	348d	227	332	206	I
321 A e	348	227n	332	206	I
321 A e 6	348f	227	332	206	I
321 A f				207	X
321 A g	349	228	333	208a	I
322 A b	349z	228	333	208	I
322 B	350	229			VI
322 B a 3			334m		X
322 B a 3+			334o		X
322 B b		230	335a		VIII
322 B b 2		230c	335		VIII
322 B c		230	335b		VIII
322 C	351				X
323 A	352a	231	336	209	I
323 A a 3+	352	231	336	209b	I
323 A b	352b	231	336	209	I
323 A b 2		230b	335		VIII
323 A b 2+	352	231	336b	209	I
323 A c	352	231m	336	209	I
323 A c 4+	352	231q	336	209	I
323 B	352c	231	336	209	I
324 Ø a	352	231n	336	209	I
324 Ø a 2	352	231	336m	209	I
324 Ø a 2+	352d	231	336	209	I
324 Ø d	353a	232	337		II
324 A	352	231	336z	209	I
324 A c	353	232	337a		II
325 Ø a	353b	232	337		II
325 A	353	232	337b		II
325 A a 2	354	233	338		II
325 A b				210	X
326 A		234			X
326 A a 2+	352	231	336	211b	I
327 Ø ø				212b	X
328 A	355b				X
328 B				212c	X
328 B b	355a				X
329 Ø a 2	354	233	338b		II
329 Ø a 3		235c			X
329 Ø a 4	354	233	338c		II
329 Ø a 4+		235b			X
329 Ø b		235d			X
329 Ø b 3			339m		X
329 A		236a			X
329 A a 3++			339z		X
333 Ø ø 1		236c			X
333 A			340a	213	VIII
333 A a 2			340	213a	VIII
333 A b 3			340b	213	VIII
333 A f 2++				214a	X
333 B			341	221	VIII
334 a			342a		X
334 A d				214c	X

Reference	Mt	Mk	Lk	Jn	Canon
335 Ø ø 1++	185			215	VII
335 A				216	X
335 A d			340	217	VIII
336 Ø a				218	X
336 A			30	219	VIII
337 A e				220	X
337 B			341	221	VIII
338 Ø a			30	222	VIII
338 Ø b			341	223	VIII
338 Ø b 2				224	X
338 Ø c			341	225	VIII
338 Ø d				226a	X
338 A				226b	X
338 A a 4			274	227	VIII
338 A b				228	X
339 Ø ø 1			274	229	VIII
339 Ø a				230	X
339 Ø a 3			274	231	VIII
339 Z b				232	X
340 A	355c				X
340 A b		237			X
341 A	355d				X
341 A b		238b			X
341 A b 3	355f				X
341 A d		238c			X
241 B		239			X
241 C			342b		X
242 Z a 6+		240c			X
242 Z a 7+			342c		X
242 Z c		241			X

## REMNANT OF SECTIONS

Remnant	Mt	Mk	Lk	Jn	Canon
1		12	23		VIII
2		14	25		VIII
3		16	27		VIII
4		28	27		VIII
5	119		126		V
6		31			X
7	76	52	169		II
8		58			X
9	162		161		V
10		81			X
11		88			X
12		104			X
13			262	113	VIII
14		213			X
15			75		X
16			143		X
17			223		X
18			227		X
19			271		X
20			298		X

## EXPLAINING THE REMNANT

1/ Mark 1: 21 & Luke 4: 31

This is a preamble to 2/ below, and as it repeats a common motif, used as a coupling phrase. See 58 Ø d to 58 A.

2/ Mark 1: 23 – 28 & Luke 4: 33 – 37.

The compiler has not used this account. It would seem to be a combination of the ‘Gerasene swine’ the ‘lunatic’ boy whom the disciples could not cure, so was thus a repetition of a tale better told elsewhere.

See: 87 Ø e, 149 Ø a, 75 A c,d.

3/ Mark 1: 34 b,c & Luke 4: 41.

A common coupling phrase like 4/ below.

See 81 Ø b, 85 A, & 241 Ø a.

4/ Mark 3: 11 – 12 & Luke 4: 41.

Another common coupling phrase: see above.

5/ From Matthew 12: 22 & Luke 11: 14.

More of the same.

See 130 A, 149 Ø a.

6/ From Mark 3: 20 – 21.

This is a strange verse, for which there is no other support. There is no justification for the word ‘friends’, implication from context is that ‘disciples’ should be used. It seems to be a reference to the incident in Nazareth, covered in the sections from 113 B b to 115 Ø b.

7/ Matthew 9: 35 & Mark 6: 7a

& Luke 13: 22.

These sections are, the Matthew version in particular, very similar to those in Canon I following Matthew 23.

See 53 Ø b.

8/ Mark 6: 16.

This is clearly a run-on commentary on the previous verse.

See 117 Ø a,b.

9/ Matthew 16: 2 – 3 & Luke 12: 54 – 57.

The first of these is clearly an interpolation, inserted during the second refuge in Britain, exported in the Codex Amiatinus to the rest of the world, for the forecasting proverb: “Red sky at night, shepherds’ delight: red in the morning, shepherds’ warning” is only applicable to Northern European seaboard, exposed to the Gulf Stream Drift. The second is also suspect, but here, not proven.

10/ Mark 8: 22 – 26.

A similar tale is better told, with a more positive outcome at 220 A.

11/ Mark 9: 9.

And they kept the word to themselves; questioning together what that should mean, when he shall be risen from the dead.

12/ Mark 10: 10.

And in the house again his disciples asked him concerning the same thing.

13/ Luke 22: 3.

And Satan entered into Judas, who was surnamed Iscariot, one of the twelve.

See 274 C.

14/ Mark 15: 25.

And it was the third hour: and they crucified him.

15/ Luke 8: 1 – 3.

Verse 1 is very reminiscent of 7/ on the previous page.

See 53 Ø b.

Verse 2 recalls 326 Ø d.

Verse 3 shares aspects with 319 A d,e.

16/ Luke 11: 53 – 12: 1a.

For similar accounts see 199 Ø a, 207 A.

17/ Luke 18: 34

See 224 Ø f.

18/ Luke 19: 11.

See 191 Ø a

19/ Luke 22: 27 – 29.

See 243 Ø e, 271 Ø a.

20/ Luke 22: 70.

See 226 A b

## EPILOGUE

Thus, taking the Gospel Canons at face value, there are just 37 verses not fully accounted for, of which no explanation can be found for just four. This in itself is a great improvement on the synthetic Arabic.

The structure is clearly heavily based on the sequence of Matthew, indeed by following the list of sections in the column labelled Matthew, it can be seen plainly that the deviations from a continuous count are minimal. The Matthean sequence here followed is much closer than that of the Arabic, or hinted at by Ephrems commentary, so clearly this is not just a re-edition of the same work.

It is claimed that the Harmony of Ammonius was in the form of four columns of text laid side by side, so that the text of Matthew defined the sequence, and the other Gospels were broken up to lie alongside in harmony. Now laying alongside, is how the spinning of yarn into rope is commonly described, and I find it impossible to accept that having laid out the threads, he would not have completed the spinner's task. It is believed by many that the Harmony of Ammonius was lost, and only exists as a list of sections referenced by the Canons of Eusebius. However, I now believe that St. Victor was not entirely correct in rejecting Ammonius' authorship, for I believe that what we have here is essentially the Ammonian Harmony.

Now to excuse St. Victor, it has to be stated, that there is no record of the death of Tatian,

nor is there any traditional burial site for him, a wonder, for he was a well reputed man, even if seen by some as a heretic.

Likewise, Ammonius turns up at Alexandria, a man with no past, about the same time, and about the same age as the missing Tatian, with very much the same set of skills and interests. I believe in coincidences, but I do not trust them. (My apologies to a certain tailor.)

So even if St. Victor was wrong, yet he could also have been right!

My introductory tale, which was never intended to be an accurate historical account, but rather an illustrative of the timescale and environment, has in spite of itself, followed a true history far more closely than I imagined.

There will be cases where time seems to be overstretched, for instance, Eusebius claims to have been a hearer of Ammonius. This cannot be literally true, for Eusebius was not born until AD 263, eleven years after the death of Ammonius, who as the alter-ego of Tatian in my tale would have been 104 years old, thus he would have met Justinus when he was 14, just right to begin his apprenticeship. However, Pamphilus, the teacher of Eusebius, was a student of Origen, who was a renowned disciple of Ammonius. Thus there is a direct lineage of tradition, which the impossible claim may by metaphor, illustrate.

There are two personae for Ammonius, one the secretive ascetic, and a later version, who ran a school for missionaries. This also ties in with my tale, as the first version is still very much incognito, with a dangerous recent past to keep hidden, and the second is a much older and wiser version, held in high regard, in a time where the past has grown dim.

Though the Codex Fuldensis, or Victor Codex did not have a title, as St. Victor found it, it is well reported, that for Tatian's Diatessaron, he used the opening words of Mark as the title. I have presumed to do likewise. Also rather than using the bald words 'The End', which can give an implication that there is nothing more, I chose to announce the completion of the witness, which allows that there may be further developments.

I will leave you with the words of St. Victor of Capua:

*Nevertheless, take what you will, if now as a leader of heretics, this compositions's author, Tatian has emerged, the words of my Lord, I recognising, willingly embrace: if it might have been his own interpretation, far, I would cast them aside.*



# THE PREFACE OF VICTOR OF CAPUA

## (1)

When by chance into my hands fell one single gospel having been composed from the quartet and, a title-page being missing, I could not find the name of the author.

I diligently inquired who had rearranged the deeds or indeed sayings of our Lord and Saviour, kept separate in the gospel readings, into the order in which they appeared to follow one another, with no small effort. So, I found a certain Ammonius of Alexandria, who, reputedly invented the gospel canons, joined to the gospel of Matthew excerpts from the other three, and thus had combined the gospel into one sequence. Just as bishop Eusebius, writing to one Carpianus in the preface of his book where he published the canon tables of the said gospel, refers to the efforts of the aforesaid, whose example he had followed, in this way:

“A certain Ammonius of Alexandria expending much, as I think, of toil and study left for us, one gospel made from the four. From his account also I found that Tatian, a most learned man and famous orator of that time, joined together, one gospel out of the four, for which he composed the title ‘Diapente.’ (Through Five)\*.”

*He was a disciple of the blessed Justin, philosopher and martyr, while the latter lived. When, though, he passed to the Lord with the victory of martyrdom, Tatian deserted the holy discipline of his master, and elated by pride of learning fell into the errors of the Encratites. Having embraced*

## (2)

*the heresy of Marcion, rather than the truth of Justin, Christ’s philosopher, and led by this error, he argued among other things that marriage and promiscuity fell under the same condemnation. But also he is said to have brought to the apostolic words the hands of sacrilegious ‘correction’ or, to speak more truly, of corruption.*

But because, with the power of Christ, our God, working, through the confession or deed of treacherous men, often the glory of truth triumphs, (for even demons acknowledged Christ and the sons of Sceva in the Acts of the Apostles in the name of Jesus, of whom Paul was preaching, put to flight demons). Tatian also, though ensnared in impure errors, yet showing an example by no means trivial, arranged this gospel, as it seems to me, with a very skillful hand and perhaps while still clinging to the example of the blessed Justin, set out with merit this work reflecting that man’s learning.

So I think, for the following reason, that the publication of the aforementioned book is not by Ammonius but by this man, because Ammonius is said to have joined to the narrative of Matthew separate episodes from the narrative of the remaining evangelists. But here the introduction of St. Luke is adopted. Though, for the most part he joined to the gospel of St. Matthew the words of the other three, there is yet reasonable doubt whether the production of this work should be considered that of Ammonius or Tatian. And yet even if the heresiarch Tatian was the author of this

\*Diapente: Some learned authors assume this to be a blunder on the part of St. Victor, or that his knowledge of Greek was such that he did not appreciate that the word, which in Latin, means, as does diatessaron, a mixture. However, St. Victor was well learned in both Greek and Latin, and would not have so blundered. Neither would a scribe so misread. Victor is here clearly stating that he knows that though this may be the work of Tatian, it is a derivation of his Diatessaron, and not a copy. He is telling us that this was composed in Latin, using the Latin Gospels, and the Diatessaron as a guide, hence through five.

### (3)

work, I, recognizing the words of my Lord willingly embrace it. If it might have been his own interpretation, far, I would cast it aside.

Now also 'Against the Nations' and other splendid books he is said to have had published. So, too seems this the gospel which I have found without the numbers Ammonius devised with wondrous effort.

Indeed, Eusebius, the bishop of Caesarea in Palestine, taking from him his example carefully refined it, indicating the evangelists' sayings, commonly, or uniquely reported, with the index numbers, and, with the help of the Lord, I have spent much effort carefully placing the aforementioned numbers in their appropriate places.

Now if there is a question concerning some passage, from the numbers set alongside, anyone, having recourse to the full reading of the gospel, could quickly discover how similar the narrative is in corresponding passages, and the student, with an easy mind could use this volume free from anxiety.

But even if this author's book was composed with the numbers, yet they might have been omitted through the errors of the copyists. We, indeed, do understand the stress of the work wont to be set before juniors.

It is of course to be known that this number of canon tables extends only as far as ten, and the maximum of this number has not been fixed by the will of the writer, but it was discovered wisely by Ammonius, by reason and a natural rule.

For no other number could in any way be discovered either below or above ten which can set forth the shared passages of the four evangelists, or their individual ones, which can easily be proved by the present example: for either:—

### (4)

1, all four to themselves need to concord;  
or

2, Matthew, Mark and Luke with themselves agree, or

3, Matthew and Luke with John agree, or

4, Matthew and Mark to John harmonise, or

5, Matthew with Luke tell likewise, or

6, Matthew with Mark tell alike, or

7, Matthew with John similarly tell, or

8, Mark with Luke likewise narrate, or

9, Luke with John without difference report,  
or

10, a single author uniquely to expound.

Therefore in the the four evangelists it has been shown by the clear system of numbers, that the shared and individual narrative cannot advance beyond or be contracted below this number ten.

The canon tables, then, which, briefly, I have set below, each identified with its own number, so that it may be made clearer, in which canon table, the passages, reported in common, or uniquely by the evangelists, may be readily found by the reader. So we have revealed the order which we have placed the canon tables for this (purpose), that a proof alone might be made, that the sum total of ten has been rationally drawn up. For we have taken care to note what is their position briefly, as I have said below. I took care to copy out the exact numbers, grouped together, as St. Jerome arranged them in accordance with the sequence in which the reading of the entire gospel is set forth, so that, commonly, differently or uniquely, reported by the evangelists, by first inspecting the recorded numbers, the reading found by the meticulous reader, if he wishes, may easily be defined, from the note of these numbers.

Pray that the holy and blessed Trinity may guide us in the truth of the scriptures, that we may be worthy, with the grace of discernment, to be the best of account keepers and prove things as would the Apostle, pursuing that which is good.

## END OF VICTOR'S PREFACE

# DETAILING THE CANONS

(5)  
IN THE FIRST CANON FOUR AGREE:  
MATTHEW, MARK, LUKE & JOHN.

Mt	Mk	Lk	Jn
8	2	7	10
11	4	10	6
11	4	10	12
11	4	10	14
11	4	10	28
14	5	13	15
23	27	17	46
23	27	34	46
23	27	45	46
70	20	37	38
87	139	250	141
87	139	250	146
98	96	116	40
98	96	116	111
98	96	116	120
98	96	116	129
98	96	116	131
98	96	116	144
117	26	42B	93
117	26	42B	95
133	37	77	109
141	50	19	59
142	51	21	35
146	63	92	47
147	64	93	49
166	82	94	74
209	119	234	100
211	121	238	21
220A	122	239	77
220A	122	239	79
220B	129	242	85
220B	129	261	88
244	139	250	141
244	139	250	146
274	156	260	20
274	156	260	48
274	156	260	96
276	158	74	98A

(6)  
CONTINUATION OF FIRST CANON

Mt	Mk	Lk	Jn
280	162	269	122
284	165	266	55
284	165	266	63
284	165	266	65
284	165	266	67
289	170	275	126
291	172	279	156
295	176	282	42
295	176	282	57
300	181	285	158
302	183	287	160
304	184	289	170
306	187	290	162
306	187	290	174
310	191	297	69
313	194	294	172
314	195	291	166
314	195	291	168
315	196	292	175
318	199	300	176
320	200	302	178
320	200	302	180
325	204	310	184
326	205	311	188
326	205	313	194
328	206	314	196
331	209	315	197
332	210	318	197
334	212	321	201
335	214	324	199
336	215	317	198
336	215	319	198
343	223	329	204
348	227	332	206
349	228	333	208
352	231	336	209
352	231	336	211

(7)

**IN THE SECOND, THREE:  
MATTHEW, MARK, AND LUKE.**

Mt	Mk	Lk	Mt	Mk	Lk
15	6	15	144	59	12
21	10	32	149	66	35
31	102	185	149	66	43
32	39	79	153	69	36
32	39	133	164	79	144
50	41	56	168	83	95
62	13	4	168	83	206
62	13	24	170	85	96
63	18	33	172	87	98
67	15	26	174	91	99
69	47	83	175	92	200
71	21	38	176	93	101
72	22	39	178	95	102
72	22	186	179	99	197
73	23	40	190	105	195
74	49	85	192	106A	216
76	52	169	193	107	121
79	29	86	193	107	218
80	30	44	194	108	152
82	53	87	194	108	219
82	53	110	195	109	220
83	54	87	198	110	221
83	54	112	199	111	173
85	55	88	201	112	222
85	55	114	203	114	270
88	141	148	205	116	224
88	141	251	206	117	232
92	40	80	208	118	233
94	86	97	217	127	240
94	86	146	219	128	241
103	1	70	223	130	243
114	24	41	225	134	245
116	25	42A	226	133	244
116	25	165	229	135	137
116	25	177	229	135	246
121	32	127	242	137	237
122	33	129	242	137	248
123	34	147	243	138	249
130	35	82	248	143	209
131	36	76	248	143	253
132*	42*	81*	249	144	254
*See Mt. 271: II			251	146	255
135	38	78	253	148	204
137	44	167	258	150	257
143	57	90	259	151	258

(8)

**CONTINUATION OF SECOND CANON**

Mt	Mk	Lk	Mt	Mk	Lk
264	155	156	312	193	299
269	154	228	316	197	293
271*	42*	230*	317	198	295
*See Mt. 132: II			322	202	309
278	160	263	338	218	322
281	163	268	339	219	325
285	166	265	340	220	327
285	166	267	342	222	323
294	175	281	344	224	328
296	177	280	346	225	330
296	177	284	353	232	337
301	182	286	354	233	338
308	189	305			

**IN THE THIRD, THREE:  
MATTHEW, LUKE, AND JOHN.**

Mt	Lk	Jn	Mt	Lk	Jn
1	14	1	111	119A	114
1	14	3	111	119A	148
1	14	5	112	119B	8
7	6	2	112	119B	44
7	6	25	112	119B	61
59	63	116	112	119B	76
64	65	37	112	119B	87
90	58	118	112	119B	90
90	58	139	112	119B	142
97	211	105	112	119B	154
111	119A	30			

(9)

**IN THE FOURTH, THREE:  
MATTHEW, MARK, AND JOHN.**

Mt	Mk	Jn	Mt	Mk	Jn
18	8	26	279	161	121
150	67	51	287	168	152
161	77	23	293	174	107
161	77	53	297	178	70
204	115	91	299	180	103
204	115	135	307	188	164
216	125	128	321	201	192
216	125	133	323	203	183
216	125	137	329	207	185
216	125	150	329	207	187
277	159	98B	333	211	203
279	161	72			

**IN THE FIFTH, TWO:  
MATTHEW AND LUKE.**

Mt	Lk	Mt	Lk	Mt	Lk
3	2	66	66	183	198
10	8	68	105	187	199
12	11	78	108	197	272
16	16	84	111	213	235
25	46	86	109	221	181
27	48	93	145	228	139
28	47	95	160	231	179
30	49	96	182	231	215
34	194	96	184	232	142
36	162	102	69	234	136
38	53	104	71	236	135
40	52	105	193	237	138
41	55	107	73	238	140
43	123	108	115	240	141
46	153	110	118	241	175
47	134	119	126	255	202
48	191	125	62	256	205
49	150	127	128	257	213
51	59	128	132	261	207
53	125	129	130	262	212
54	54	134	120	265	157
55	170	138	168	266	155
57	61	156	57	266	157
58	60	158	226	267	158
60	171	162	161	270	229
61	64	182A	187	272	231
65	172	182B	189		

(10)

**IN THE SIXTH, TWO:  
MATTHEW AND MARK.**

Mt	Mk	Mt	Mk	Mt	Mk
9	3	169	84	275	157
17	7	173	89	282	164
20	9	180	100	286	167
22	11	189	103	288	169
44	126	202	113	290	171
100	98	214	120	292	173
139	45	215	124	298	179
145	60	224	131	305	185
148	65	246	140	309	190
152	68	247	142	311	192
154	71	250	145	330	208
157	72	252	147	337	217
159	73	254	149	341	221
160	76	260	152	347	226
163	78	263	153	350	229
165	80				

**IN THE SEVENTH, TWO:  
MATTHEW AND JOHN.**

Mt	Jn	Mt	Jn	Mt	Jn
5	83	19	34	207	101
19	19	120	82		
19	32	185	215		

**IN THE EIGHTH, TWO:  
LUKE AND MARK.**

Lk	Mk	Lk	Mk	Lk	Mk
23	12	84	48	217	106B
25	14	89	56	247	136
27	16	91	61	277	216
27	28	100	75	335	230
28	17	103	97		

**IN THE NINTH, TWO:  
LUKE AND JOHN.**

Lk	Jn	Lk	Jn	Lk	Jn
30	219	303	182	312	186
30	222	303	186	312	190
262	113	303	190	340	213
262	124	307	182	340	217
274	227	307	186	341	221
274	229	307	190	341	223
274	231	312	182	341	225

(11)

**IN THE TENTH,  
PECULIAR READINGS,  
ALL WITHOUT EXCEPTION,  
WHICH ARE NOT HAD IN OTHERS  
PUBLISHED.**

**MATTHEW ONLY**

2	35	77	113	155	191	230	303
4	37	81	115	167	196	233	319
6	39	89	118	171	200	235	324
13	42	91	124	177	210	239	327
24	45	99	126	181	212	245	345
26	52	101	136	184	218	268	351
29	56	106	140	186	222	273	355
33	75	109	151	188	227	283	

**MARK ONLY**

19	46	70	88	94	123	213
31	58	74	90	104	132	
43	62	81	92	101	186	

**LUKE ONLY**

1	50	113	159	188	223	273	306
3	51	117	163	190	225	276	308
5	67	122	164	192	227	278	316
9	68	124	166	196	236	283	320
18	72	131	174	201	252	288	326
20	75	143	176	203	256	296	331
22	104	149	178	208	259	298	334
29	106	151	180	210	264	301	339
31	107	154	183	214	271	304	342

(12)

**JOHN ONLY**

4	33	64	94	125	153	181	218
7	36	66	97	127	155	189	220
9	39	68	99	130	157	191	224
11	41	71	102	132	159	193	226
13	43	73	104	134	161	195	228
16	45	75	106	136	163	200	230
17	50	78	108	138	165	202	232
18	52	80	110	140	167	205	
22	54	81	112	143	169	207	
24	56	84	115	145	171	210	
27	58	86	117	147	173	212	
29	60	89	119	149	177	214	
31	62	92	123	151	179	216	

This set of tables was created by  
Kevin P. Edgecomb.

Minor modifications have been  
implemented to correct short-comings  
found, by David R. Smith.

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is in the public domain.

# EUSEBIUS TO CARPIANUS, ON THE GOSPEL CANONS

This is a copy of the letter to which Victor refers. It was invariably affixed to any copy of the Gospel(s), in which the Eusebian Canons were employed as a reference system. By including it here, I hope to enlighten you better on how it was used, and to make a little clearer the jumbled description of it that is found in the badly degraded Latin of Victor's preface, which even a professional translator could not properly unravel.

(13)

Eusebius to Carpianus his  
beloved brother in the Lord: greetings.

Ammonius the Alexandrian, having exerted a great deal of energy and effort as was necessary, bequeaths to us a harmonised account of the four gospels. Alongside the Gospel according to Matthew, he placed the corresponding sections of the other gospels. But this had the inevitable result of ruining the sequential order of the other three gospels, as far as a continuous reading of the text was concerned. Keeping, however, both the body and sequence of the other gospels completely intact, in order that you may be able to know where each evangelist wrote passages in which they were led by love of truth to speak about the same things, I drew up a total of ten tables according to another system, acquiring the raw data from the work of the man mentioned above. These tables are set out for you below.

The first of them lists the reference numbers for similar things recounted in the four gospels, Matthew, Mark, Luke, and John; the second in the three, Matthew, Mark, and Luke; the third in the three, Matthew, Luke, and John; the fourth in the three, Matthew, Mark, and John; the fifth in the two, Matthew, and Luke; the sixth in the two, Matthew and Mark; the seventh in the two, Matthew and John; the eighth in the two, Mark and Luke; the ninth in the two, Luke and John; the tenth is for unique things recorded in each gospel.

(14)

And so this (which precedes) is the structure of the tables which are set out below; but that (which follows) is a clear explanation of them. In each of the four gospels, a certain number is consecutively assigned to each section, starting from the first, then the second, and the third, and so on in sequence, proceeding through the whole gospel to the book's end. And at every number a numeral is assigned below it in red indicating in which of the ten tables the number happens to be found. If the red numeral is a I, the reference number is clearly in the first table, and if it is a II, in the second, and thus in sequence to the numeral ten.

And so, suppose you open one of the four gospels at some point, wishing to go to a certain chapter in order to know what gospels recount similar things and to find in each gospel the related passages in which the evangelists were led to speak about the same things. By using the reference number assigned for the section in which you are interested and looking for it within the table indicated by the red numeral below it, you will immediately discover from the titles at the head of the table how many and which gospels recount similar things. By going to the other gospels' reference numbers that are assigned alongside the number in the table you are at and looking them up in the related passages of each gospel, you will find similar things mentioned.

# THE VICTORIAN CAPITA: A TABLE OF CONTENTS

## THESE ARE THE HEADINGS COMPOSED BY VICTOR OF CAPUA AS A GUIDE TO THE CONTENTS OF THE GOSPEL.

This was translated from the Latin, using the language of the Douay-Rheims Translation as a guide.

(15)	(16)
Prologue. .... 25 A	Where Jesus called Peter and Andrew, and James and John. .... 54 A
In the beginning was the word. God with God by whom was made everything. .... 25 B	Where Jesus called Matthew the publican. .... 56 A
Of Zacharia the priest. .... 25 C	Where Jesus, hearing that John would be betrayed, he retired into the borders of Zabulon and Naphthalim. .... 58 Ø c
Where the Angel Gabriel speaks to Mary. .... 28 A	Where Jesus went about all the regions and sitting in the mountain, chose twelve disciples, and taught them of the blessedness of the Kingdom of Heaven, and what follows. .... 58 A
The birth of John the Baptist. .... 30 Ø c 3	The rebuking of rich. .... 61 A
Of the generation and birth of Christ. .... 32 A	Where He said: You are the salt of the earth. .... 61 B
Where the Angel appeared to the shepherds. .... 35 A	Where He said: You are the light of this world, and again, comparisons of the precept of the law. .... 61 C
Where Jesus is taken by his parents to be circumcised. .... 37 A	Of resentment. .... 62 A
Of the wise men who came from the East. .... 39 A	Of leaving your gift before the altar. .... 62 B
Where Jesus and his parents went into exile in Egypt. .... 40 A	Of the adultery of lustfulness. .... 63 A
Where Herod killed the children. .... 41 A	Of divorce. .... 64 A
Where Jesus was recalled from Egypt. .... 41 B	Of oath swearing. .... 64 B
Where Jesus stayed behind in the temple in Jerusalem. .... 42 A	Of an eye for an eye. .... 64 C
Where John the Baptist appeared in Israel. .... 43 A	Of loving your neighbour. .... 65 A
Where Jesus is baptised by John. .... 48 A	Of secret almsgiving. .... 66 A
Where Jesus is lead by the spirit into the desert. .... 49 A	Of secret praying. .... 67 A
Where two of John's disciples followed Jesus. .... 50 A	Of secret fasting. .... 68 A
Of Philip and Nathanael. .... 51 A	Of not laying up treasure on earth. ... 69 A
Where Jesus, in the synagogue, reads from the book of Isaias. .... 53 A	How no man can serve two masters. 69 B



**(17)**

Not to need to be troubled about food or what you will put on. ....	70 A
Not to need to judge or to condemn anyone. ....	71 A
The parable of the friend, or of the three loaves: asking, seeking, knocking. ....	72 A
Of warning of false prophets. ....	73 A
They shall not enter into the Kingdom of Heaven who only say: Lord, Lord! ....	74 A
Comparison to all these of wise and foolish builders. ....	75 A
Where Jesus sends his twelve disciples to teach and to cure all infirmities. ....	75 B
Where Jesus in Canaan of Galilee make wine from water. ....	81 A
Where Jesus cleanses a leper. ....	82 A
Where Jesus cures the centurion's servant ....	83 A
Where Jesus cures Peter's wife's mother of fever. ....	84 A
Where Jesus resuscitates a dead man in the city of Naim. ....	84 B
Where He cures all infirmities, that the scripture of the prophets might be fulfilled. ....	85 A
Where He said to one who wanted to follow: Foxes have holes. ....	85 B
Where sailing, He rebuked the storm and it ceased. ....	86 A
Where, across the water, He cured a demoniac who lived among the sepulchres. ....	86 B
Where He cured a paralytic whom they lowered through the roof. ....	89 A
Where He cured the undertaker's son in absentia. ....	90 A
Where Levi the publican made Him a feast and the scribes and Pharisees said to the disciples: Why does your master eat with publicans and sinners? ....	91 A
Where the scribes asked for a sign from Him, and much He said to them. ....	92 A
Where a certain woman in the crowd cried out to Jesus: Blessed is the womb that carried thee. ....	94 A

**(18)**

Where Jesus is told: Behold thy mother and thy brothers wish to see thee. ....	94 B
Where Jesus cured the woman who was troubled with an issue of blood and restored the daughter of Jairus, the ruler of the synagogue, from death. ....	94 C
Where He cured two blind men, and drove out deaf and dumb spirits. ....	97 A
Where Pharisees say of Jesus: By Beelzebub this one casts out devils. ..	97 B
Where Martha receives Jesus in her house. ....	99 A
Where John from prison, sent to Jesus, to interrogate Him. ....	100 A
Where He would upbraid the cities in which were done many miracles. ..	102 A
Where the apostles would return to Jesus as was arranged. ....	102 B
Where Jesus selects another seventy two disciples, and adding the parable of the tower builder, and the king to bind a treaty. ....	103 A
Where they were accusing His disciples. ....	105 A
Where on the Sabbath day, in the synagogue, He cured the withered hand. ....	106 A
Where Jesus, in the mountain prayed, and near the sea, He is speaking to the multitude and His disciples, many things in parables. ....	107 A
Behold the sower went forth to sow. ....	107 B
Of a view to a man that sowed good seed in his field, and of the burdock. ....	108 A
Of the grain of mustard seed. ....	109 A
Of the leaven which a woman hid, and many other things to the disciples. ....	109 B
Where, with the disciples, He discusses the parable of the sower. ....	111 A
He who sowed seed and went to sleep and rose, and He discussed the parable of the burdock in the field with the disciples. ....	111 B
Of the treasure hidden in the field, the business of the pearls, a net cast into the sea, and the householder who bringeth forth out of his treasure, new things and old. ....	113 A

**(19)**

Where against Jesus, His fellow citizens were indignant, saying: How came this man by such wisdom. ....	113 B b
Where of Herod's feast, and of John's killing is explained. ....	115 A
Where Jesus, in the desert, with five loaves, satisfied five thousand men. ....	117 A
Where Jesus walked upon the sea, and saved Peter from drowning. ....	119 A
Where crossing the water they come to Genesar and the crowds followed him across the sea; of manna in the desert. Of the grumbling of the Judeans on account that Jesus said: I am the bread of life. ....	120 A
Where a certain Pharisee asked Jesus to lunch, and thought: Why has he not washed? ....	126 A
Of the apostles asking, why no washing of hands for eating. ....	128 A
Of the Syrophenecian woman who petitioned for her daughter. ....	129 A
Where Jesus cleansed the deaf and dumb man. ....	130 A
Where Jesus, sitting on the Well of Jacob, is speaking to the Samaritan woman. ....	130 B
Where, in Jerusalem, He cured an infirm man who for eight and thirty years, lay in infirmity, and much with the Judeans, His opportunity He discussed. ....	134 A
Where Jesus with seven loaves and a few fishes, four thousand men satisfied, and teaches the disciples to beware of the leaven of the Pharisees. ....	140 A
Where Jesus asks the apostles: Whom do men say of me to be? And what follows, and says to Peter: Thou art a scandal to me. ....	142 A
Where Jesus says: Some of those standing here will not taste death, and is transfigured on the mountain. ....	145 Ø ø 3
Where the Pharisees say to Jesus: Depart from here, because Herod wishes to kill you, and He cures a lunatic ....	147 A

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Where Jesus discloses his coming passion to his disciples, and Capharnaum for Himself and Peter for the exactors he pays the didrachma. ....	150 A
Where Jesus questioned by his disciples: Who will be the greater in the Kingdom of Heaven? teaches them this from example, to be humble as a child. ....	150 B
Not to need to forbid those who make signs in the name of Jesus. ....	151 A
Not to need to despise one of these little ones, adding the parables of the lost sheep, and of the groat. ....	153 A
Of the son who wasted his share of his father's wealth. ....	154 A
Of the forgiving of brothers from the heart. ....	157 A
The parable of the king who reckoned the account with his servants. ....	158 A
Where Jesus is questioned by the Pharisees, if it would be lawful to divorce a wife for any reason. ....	160 A
Where Jesus lays his hands on the children, and the Pharisees grumble of Jesus, because He thus receives sinners. ....	161 A
Where Jesus instructs those who reported to Him of the Galileans whom Pilate kills, adding the parable of the fig tree in the vineyard. ....	162 A
Where Jesus healed in the synagogue, the withered woman, and those who would be healed. ....	163 A
Where Jesus went up to Jerusalem on the day of the feast of tabernacles. ....	165 A
Of the rich man who brought forth plenty of fruits. ....	169 A
Of him who having many possessions leaves sadly hearing the words: Go, sell all you have. ....	170 A
Of the rich man and Lazarus. ....	173 A
Of the unfaithful steward. ....	175 A

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Of the householder who went out early in the morning to hire servants into his vineyard. ....	177 A
Where in the house of a Pharisee, Jesus heals a man who had the dropsy, and instructs them who are choosing the best places in the feast. ....	179 A
Where Jesus cleansed ten lepers. ....	181 A
Where Jesus revealed about his passion to his disciples, and the mother of Zebedee's sons asks on behalf of her sons. ....	182 A
Where Jesus gives a reply to one saying to Him: Lord, are they few that are saved? ....	185 A
Of Zacheus the publican. ....	186 A
Where Jesus, again, cured two blind men. ....	187 A
Where Jesus, sitting on an ass is carried into Jerusalem. ....	188 A
Where Jesus throws out of the temple those that bought and sold, and gives answer to the Pharisees. ....	192 A
Where Jesus preferred above the rest the widow on account of two small coppers, adding the parable of the Pharisee and the publican against those who exalt themselves. ....	194 A
Of Nicodemus who comes to Jesus in the night. ....	196 A
Of the woman taken in adultery by the Judeans. ....	198 A
Where Jesus cursed the fig tree and it withered. ....	199 A
Where Jesus tells a parable to the disciples on account of praying with vehemence, of rough justice, and the widow. ....	200 A
Where Jesus is asked by the chief priests: By what authority dost thou these things? Adding the parable of the two sons sent into the vineyard. ....	201 A
The parable of the householder who let out his vineyard to husbandmen. ....	203 A
The Kingdom of Heaven is likened to a king who made a marriage for his son. ....	204 A
Where the Pharisees send to Jesus asking His teaching, if it be lawful to render tribute to Caesar. ....	207 A

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Of the Sadducees who say, who say there is no resurrection, and ask of the seven brothers who had the same wife. ....	207 B
Where a scribe asks Jesus: Which commandment is greatest in the law? ....	209 A
Where, while teaching in the temple, the Pharisees send those to arrest Him. ....	211 A
Where Jesus asks the Pharisees: Whose son is the Christ? ....	213 A
Where Jesus teaches: I am the light of the world. ....	214 A
Where Jesus making clay with spittle and putting on the eyes of the blind man, cured him. ....	220 A
Where Jesus is recognised by the blind man who was thrown out, and asserts much with the Judeans. ....	223 A
Where Jesus is asked by the Judeans: If you are the Christ, tell us plainly. ....	226 A
Where Jesus raises Lazarus from the dead, and the elders make a plan for killing Jesus. ....	228 A
Where being not received in the cities of the Samaritans, John and James say to Jesus: If Thou wilt, we command that fire descend from Heaven. ....	235 A
Where Jesus comes to Bethania and many Judeans going on account of Lazarus believed in Him. ....	236 A
Where Mary pours from an alabaster box, ointment on the head of Jesus and He rebukes a Pharisee. ....	236 B
Where in Jerusalem Greeks wish to see Jesus. ....	239 A
Where the Pharisees ask Jesus: When will the Kingdom of God come? ....	241 A
Where Jesus speaks with the multitude and the disciples, and of the scribes and Pharisees. ....	242 A
Where Jesus laments over Jerusalem. ....	247 A
Where many of the elders believe in Him would not be confess him, lest they be cast out of the synagogue. ....	248 A

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Where the disciples show Jesus the structure of the temple. ....	250 A
Where sitting in the Mount of Olives, His disciples ask Him: What will be the sign of Thy coming or going which thou saidst? And He proclaims to them of the destruction of Jerusalem, and great signs. ....	250 B
Of the parable of the fig tree. ....	255 A
Where Jesus compared the day of judgement with the times of Noe and Lot, and of the faithful and wise servant. ....	256 A
Of the ten virgins. ....	260 A
Of him who setting out abroad divides his talents among his servants. ....	261 A
That your loins be girt and lamps burning. ....	263 A
Of him who setting out abroad to receive his kingdom gives ten pounds to his servants . ....	264 A
When the Son of Man shall come to the seat of His majesty. ....	266 A
Where again the elders make a purpose, and Judas goes to them. ....	268 A
Where Jesus washes the feet of the disciples. ....	269 B
Where Jesus sends the disciples to prepare the Pasch for Him, and he says to them: One of you betrays me. ....	272 A
Where Jesus hands over the sacrament of His body and blood, and where Jesus says to Peter: Satan hath desired that he winnow you, and all this day be scandalised in me. ....	275 A
Where Jesus encourages His disciples, that they not let their hearts be troubled. ....	277 A
Where Jesus says to His disciples: He that has, he bears the load. ....	281 A
Where Jesus says: I am the vine and you the branches. ....	282 A
Where Jesus comes to Gethsemani and prays that He removes His cup. ....	293 A
Where Judas comes with a crowd to arrest Jesus. ....	296 A

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Where a certain young man wearing a linen cloth followed Jesus. ....	299 Ø b
Where the chief priests ask Jesus of his disciples and of his doctrine. ....	300 A
Where false witnesses against Jesus should be sought. ....	302 A
Where the chief priests adjure Jesus: If you are the Christ, tell us. ....	303 A
Where Jesus is handed over to Pilate and Judas is repented. ....	304 A
Where Pilate hears the case between the Judeans and the Lord, and sends Him to Herod. ....	305 A
Where Pilate's wife sends to him saying: Have thou nothing to do with that just man. ....	311 Ø a
Where Pilate dismisses Barabbas and hands Jesus over for crucifixion. ....	312 Ø b
Where two thieves are led to be crucified with the Christ, and where Jesus from the cross, of His mother saith to the disciple whom He loved: Behold thy mother. ....	313 B
Where Joseph asks Pilate for the body of Jesus and with Nicodemus buries it. ....	321 A
Where the Judeans seal the sepulchre. ....	322 C
Where on the first day of the week Jesus is raised from the dead. ....	323 A
Where the guards of the sepulchre would announce to the priests of the resurrection of the Christ. ....	328 A
Where Jesus appeared to the women after the resurrection. ....	328 B b
Where Jesus appeared to two going to a town. ....	329 A
Where Jesus appeared to His disciples. ....	332 A c 3
Where Jesus again appears to Thomas. ....	335 A
Where again Jesus appeared to the disciples at the Sea of Tiberias. ....	336 B
Where Jesus three times says to Peter: Lovest thou Me? ....	338 A
Where the disciples going to Galilee see and worship the Lord, and He is assumed into Heaven in their presence. ....	340 B

# THE BEGINNING OF THE GOSPEL OF JESUS CHRIST, THE SON OF GOD.

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**F**orasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us,

According as they, who from the beginning were eyewitnesses and ministers of the word, have delivered them unto us,

It seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus,

That thou mayest know the verity of those words in which thou hast been instructed.

**I**n the beginning was the Word: and the Word was with God: and God was the Word.

The same was in the beginning with God. All things are made by him: and without him is made nothing that is made.

In him was life: and the life was the light of men.

And the light shineth in darkness: and the darkness could not control it.

**T**here was in the days of Herod, the king of Judea, a certain priest named Zachary, of the course of Abia:

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and his wife was of the daughters of Aaron, and her name Elizabeth.

And they were both just before God, walking in all the commandments and justifications of the Lord without blame. And they had no son, for that Elizabeth was barren: and they both were well advanced in years.

And it came to pass, when he executed the priestly function in the order of his course before God, according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord. And all the multitude of the people was praying without, at the hour of incense.

And there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zachary seeing him, was troubled: and fear fell upon him.

But the angel said to him: Fear not, Zachary, for thy prayer is heard: and thy wife Elizabeth shall bear thee a son. And thou shalt call his name John.

And thou shalt have joy and gladness: and many shall rejoice in his nativity. For he shall be great before the Lord and shall drink no wine nor strong drink: and he shall be filled with the Holy Ghost, even

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from his mother's womb. And he shall convert many of the children of Israel to the Lord their God.

And he shall go before him in the spirit and power of Elias: that he may turn the hearts of the fathers unto the children and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.

And Zachary said to the angel: Whereby shall I know this? For I am an old man, and my wife is advanced in years.

And the angel answering, said to him: I am Gabriel, who stands before God and is sent to thee to bring thee these good tidings. And behold, thou shalt be dumb and shalt not be able to speak until the day wherein these things shall come to pass: because thou hast not believed my words, which shall be fulfilled in their time.

And the people were waiting for Zachary: and they wondered that he tarried so long in the temple. And when he came out, he could not speak to them: and they understood that he had seen a vision in the temple. And he made signs to them and remained dumb.

And it came to pass, after the days of his office were accomplished, he departed to his own house. And after those days, Elizabeth his wife conceived and hid herself five months, saying: Thus hath the Lord dealt with me in the days wherein he hath had regard

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to take away my reproach among men.

**A**nd in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary.

And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women.

Mary, having heard, was troubled at his saying and thought with herself what manner of salutation this should be.

And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb and shalt bring forth a son: and thou shalt call his name Jesus.

He shall be great and shall be called the Son of the Most High. And the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end.

And Mary said to the angel: How shall this be done, because I know not man?

And the angel answering, said to her: The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God.

And behold thy cousin Elizabeth, she also hath conceived a son in her old age: and this is the

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sixth month with her that is called barren. Because no word shall be impossible with God.

And Mary said: Behold the handmaid of the Lord: be it done to me according to thy word. And the angel departed from her.

**A**nd Mary rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary and saluted Elizabeth.

And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb.

And Elizabeth was filled with the Holy Ghost. And she cried out with a loud voice and said: Blessed art thou among women and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me?

For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

And Mary said:

*My soul doth magnify the Lord.  
And my spirit hath rejoiced in  
God my Saviour.  
Because he hath regarded the  
humility of his handmaid:*

*for behold from henceforth all  
generations shall call me blessed.  
Because he that is mighty  
hath done*

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*great things to me:  
and holy is his name.  
And his mercy is from generation  
unto generations,  
to them that fear him.*

*He hath shewed might in his arm:  
he hath scattered the proud in  
the conceit of their heart.  
He hath put down the mighty  
from their seat and hath exalted  
the humble.  
He hath filled the hungry with  
good things:  
and the rich he hath sent empty  
away.*

*He hath received Israel his  
servant,  
being mindful of his mercy.  
As he spoke to our fathers:  
to Abraham and to his seed for  
ever.*

And Mary abode with her about three months. And she returned to her own house. Now Elizabeth's full time of being delivered was come: and she brought forth her son.

And her neighbours and kinsfolk heard that the Lord had shewed his great mercy towards her: and they congratulated her.

And it came to pass that on the eighth day they came to circumcise the child: and they called him by his father's name Zachary. And his mother answering, said: Not so. But he shall be called John. And they said to her: There is none of thy kindred that is called by this name.

And they made signs to his father, how he would have him called. And demanding a writing tablet, he wrote, saying: John is his name. And they all wondered. And immediately his mouth was opened

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and his tongue loosed: and he spoke, blessing God.

And fear came upon all their neighbours: and all these things were noised abroad over all the hill country of Judea. And all they that had heard them laid them up in their heart, saying: What a one, think ye, shall this child be? For the hand of the Lord was with him.

And Zachary his father was filled with the Holy Ghost. And he prophesied, saying:

*Blessed be the Lord God of Israel:  
because he hath visited and  
wrought the redemption of his  
people.  
And hath raised up a horn of  
salvation to us, in the house of  
David his servant.*

*As he spoke by the mouth of his  
holy prophets,  
who are from the beginning.  
Salvation from our enemies and  
from the hand of all that hate  
us.  
To perform mercy to our fathers  
and to remember his holy  
testament.  
The oath, which he swore to  
Abraham our father,  
that he would grant to us:*

*That being delivered from the  
hands of our enemies,  
we may serve him without fear:  
In holiness  
and justice before him,  
all our days.*

And thou, child, shalt be called the prophet of the Highest: for thou shalt, go prior to the appearance of the Lord to prepare his ways: To give knowledge of salvation to his people, unto the remission of their sins.

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Through the heart of the mercy of our God, in which the Dayspring from on high hath visited us: To enlighten them that sit in darkness and in the shadow of death: to direct our feet into the way of peace.

And the child grew and was strengthened in spirit: and was in the deserts until the day of his manifestation to Israel.

**T**he book of the generation of Jesus Christ, the son of David, the son of Abraham: Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares and Zara of Tamar. And Phares begot Esron. And Esron begot Aram. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king. And David the king begot Solomon, And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz.



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And Achaz begot Ezechias.  
And Ezechias begot Manasses.  
And Manasses begot Amon.  
And Amon begot Josias.

And Josias begot Jechonias and  
his brethren in the  
transmigration of Babylon.  
And after the transmigration of  
Babylon, Jechonias begot  
Salathiel.

And Salathiel begot Zorobabel.  
And Zorobabel begot Abiud.  
And Abiud begot Eliacim.  
And Eliacim begot Azor.  
And Azor begot Sadoc.  
And Sadoc begot Eliachim.  
And Eliachim begot Eliud.  
And Eliud begot Eleazar.  
And Eleazar begot Mathan.  
And Mathan begot Jacob.

And Jacob begot Joseph the  
husband of Mary, of whom was  
born Jesus, who is called Christ.  
Abraham then was the son of

Thare,  
who was of Nachor,  
Who was of Sarug,  
who was of Ragau,  
who was of Phaleg,  
who was of Heber,  
who was of Sale,  
Who was of Cainan,  
who was of Arphaxad,  
who was of Sem,  
who was Of Noe,  
who was of Lamech,  
Who was of Mathusale,  
who was of Henoch,  
who was of Jared,  
who was of Malaleel,  
who was of Cainan,

Who was of Henos,  
who was of Seth,  
who was of Adam,  
who was of God.

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All the generations from  
Abraham to David, are fourteen  
generations. And from David to  
the transmigration of Babylon,  
are fourteen generations: and  
from the transmigration of  
Babylon to Christ are fourteen  
generations.

Now the generation of Christ  
was in this wise. When as Jesus'  
mother Mary was espoused to  
Joseph, before they came  
together, she was found with  
child, of the Holy Ghost.  
Whereupon Joseph her husband,  
being a just man, and not willing  
publicly to expose her, was  
minded to put her away privately.

But while he thought on these  
things, behold the Angel of the  
Lord appeared to him in his sleep,  
saying: Joseph, son of David, fear  
not to take unto thee Mary thy  
wife, for that which is conceived  
in her, is of the Holy Ghost. And  
she shall bring forth a son: and  
thou shalt call his name Jesus.  
For he shall save his people from  
their sins.

Now all this was done that it  
might be fulfilled which the Lord  
spoke by the prophet, saying:  
Behold a virgin shall be with child,  
and bring forth a son, and they  
shall call his name Emmanuel,  
which being interpreted is, God  
with us.

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And Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife. And he knew her not until she brought forth her first born son: and he called his name Jesus.

And it came to pass that in those days there went out a decree from Cæsar Augustus that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David. To be enrolled with Mary his espoused wife, who was with child.

And it came to pass that when they were there, her days were accomplished that she should be delivered. And she brought forth her first born son and wrapped him up in swaddling clothes and laid him in a manger: because there was no room for them in the inn.

**A**nd there were in the same country shepherds watching and keeping the night watches over their flock. And behold an angel of the Lord stood by them

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and the brightness of God shone round about them: and they feared with a great fear.

And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy that shall be to all the people: For, this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes and laid in a manger.

And suddenly there was with the angel a multitude of the heavenly army, praising God and saying: Glory to God in the highest: and on earth peace to men of good will.

And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem and let us see this word that is come to pass, which the Lord hath shewed to us. And they came with haste: and they found Mary and Joseph, and the infant lying in the manger.

And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds.

But Mary kept all these words,

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pondering them in her heart.

And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.

**A**nd after eight days were accomplished, that the child should be circumcised, his name was called JESUS, which was called by the angel before he was conceived in the womb.

And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord: As it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord:

And to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtledoves or two young pigeons:

And behold there was a man in Jerusalem named Simeon: and this man was just and devout, waiting for the consolation of Israel. And the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord.

And he came by the Spirit into the temple. And when his parents brought in the child Jesus,

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to do for him according to the custom of the law, He also took him into his arms and blessed God and said

*Now thou dost dismiss thy servant,  
O Lord,  
according to thy word in peace:  
Because my eyes have seen thy salvation,  
Which thou hast prepared prior  
to the appearance of all peoples:  
A light to the revelation of the Gentiles  
and the glory of thy people Israel.*

And his father and mother were wondering at those things which were spoken concerning him. And Simeon blessed them and said to Mary his mother:

Behold this child is set for the fall and for the resurrection of many in Israel and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that, out of many hearts thoughts may be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser. She was far advanced in years and had lived with her husband seven years from her virginity. And she was a widow as long as eighty-four years: who departed not from the temple, by fastings and prayers serving night and day.

Now she, at the same hour,

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coming in, confessed to the Lord: and spoke of him to all that looked for the redemption of Jerusalem.

And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth.

**W**hen Jesus therefore was born in

Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the East to Jerusalem, Saying: Where is he that is born king of the Judeans? For we have seen his star in the East, and are come to worship him.

And king Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born.

Whereupon they said to him: In Bethlehem of Juda. For so it is written by the prophet: And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the judge that shall rule my people Israel.

Then Herod, privately calling the wise men learned diligently of them

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the time of the star which appeared to them; And sending them into Bethlehem, said: Go and diligently inquire after the child. When you have found him, bring me word again, that I also may come and worship him.

They having heard the king, went their way; and behold the star which they had seen in the East, went before them, until it came and stood over where the child was.

And seeing the star they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down they worshiped him:

and opening their treasures, they offered him gifts; gold, frankincense, and myrrh.

And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

**A**nd after they were departed, behold an angel of the Lord appeared in sleep to Joseph, saying:

Arise, and take the child and his mother, and flee into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him.

So he arose, and took the child and his mother by night,

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and retired into Egypt: and he was there until the death of Herod:

That it might be fulfilled which the Lord spoke by the prophet, saying:

*Out of Egypt have I called my son.*

**T**hen Herod perceiving that he was

deluded by the wise men, was exceeding angry: and sending killed all the menchildren that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

Then was fulfilled that which was spoken by Jeremias the prophet, saying:

*A voice in Rama was heard, lamentation and great mourning; Rachel bemoaning her children, and would not be comforted, because they are not.*

**B**ut when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, saying: Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child.

So he arose, and took the child and his mother, and came into the land of Israel.

But hearing that Archclaus reigned in Judea on behalf of Herod his father, he was afraid to go thither:

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And being warned in sleep retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth:

That it might be fulfilled which was said by the prophets: That he shall be called a Nazarene.

**A**nd the child grew and waxed strong, full of wisdom: and the grace of God was in him. And his parents went every year to Jerusalem, at the solemn day of the pasch.

And when he was twelve years old, they going up into Jerusalem, according to the custom of the feast, And having fulfilled the days, when they returned, the child Jesus remained in Jerusalem. And his parents knew it not.

And thinking that he was in the company, they came a day's journey and sought him among their kinsfolk and acquaintance. And not finding him, they returned into Jerusalem, seeking him.

And it came to pass, that, after three days, they found him in the temple, sitting in the midst of the doctors, hearing them and asking them questions.

And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered.

And his mother said to him:

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Son, why hast thou done so to us?  
Behold thy father and I have  
sought thee sorrowing.

And he said to them: How is it  
that you sought me? Did you not  
know that I must be about my  
father's business?

And they understood not the  
word that he spoke unto them.  
And he went down with them and  
came to Nazareth and was  
subject to them.

And his mother kept all these  
words in her heart. And Jesus  
advanced in wisdom and age and  
grace with God and men.

**I**n the fifteenth year of the reign  
of Tiberius Cæsar, Pontius  
Pilate being governor of Judea,  
and Herod being tetrarch of  
Galilee, and Philip his brother  
tetrarch of Iturea and the  
country of Trachonitis, and  
Lysanias tetrarch of Abilina:  
Under the high priests Anna and  
Caiphas: the word of the Lord was  
made unto John, the son of  
Zachary, in the desert.

And he came into all the  
country about the Jordan,  
preaching the baptism of penance  
for the remission of sins. Saying:

(44)

Do penance: for the kingdom of  
heaven is at hand.

For this is he that was spoken  
of by Isaias the prophet, saying:

*A voice of one crying in the  
desert,*

*Prepare ye the way of the Lord,  
make straight his paths.*

*Every valley shall be filled  
and every mountain*

*and hill shall be brought low:  
and the crooked*

*shall be made straight,*

*and the rough ways plain.*

*And all flesh shall see  
the salvation of God.*

This man came for a witness, to  
give testimony of the light, that  
all men might believe through him.  
He was not the light, but was to  
give testimony of the light. That  
was the true light, which  
enlighteneth every man that  
cometh into this world.

He was in the world: and the  
world was made by him: and the  
world knew him not. He came  
unto his own: and his own received  
him not.

But as many as received him, he  
gave them power to be made the  
sons of God, to them that believe  
in his name.

(45)

Who, not of blood, nor of the will of the flesh, nor of the will of man, but of God, are born.

And the Word was made flesh and dwelt among us (and we saw his glory, the glory as it were of the only acknowledged of the Father), full of grace and truth.

John beareth witness of him and crieth out, saying: This was he of whom I spoke: He that shall come after me is preferred before me: because he was before me.

And of his fulness we all have received: and grace for grace. For the law was given by Moses: grace and truth came by Jesus Christ.

No man hath seen God at any time: the only acknowledged Son who is in the Bosom of the Father, he hath declared him.

And the same John had his garment of camels' hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.

Then went out to him Jerusalem and all Judea, and all the country about Jordan: and were baptised by him in the Jordan,

(46)

confessing their sins.

And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them: Ye brood of vipers, who hath shewed you to flee from the wrath that is to be?

Bring forth therefore fruit worthy of penance. And think not to say within yourselves, We have Abraham for our father. For I tell you that God can of these stones, raise up children to Abraham.

For now the axe is laid to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down, and cast into the fire.

And the people asked him, saying: What then shall we do? And he answering, said to them: He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner.

And the publicans also came to be baptised and said to him: Master, what shall we do? Thereupon he said to them: Do nothing more than which is appointed you.

And the soldiers also asked him, saying: And what shall we do? And he said to them: Do violence to no man, neither calumniate any man;

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and be content with your pay.

And as the people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ: the Judeans sent from Jerusalem priests and Levites to him, to ask him: Who art thou? And he confessed and did not deny: and he confessed: I am not the Christ.

And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No.

They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the Pharisees.

And they asked him and said to him: Why then dost thou baptise, if thou be not Christ, nor Elias, nor the prophet?

John answered them, saying: I indeed baptise you in water unto penance, but he that shall come after me, is mightier than me,

(48)

whose shoes I am not worthy to bear: one in the midst of you, whom you know not, he shall baptise you with the Holy Ghost and fire.

Whose fan is in his hand, and he will thoroughly cleanse his floor and gather his wheat into the barn; but the chaff he will burn with unquenchable fire.

And many other things exhorting did he preach to the people. These things were done in Bethania, beyond the Jordan, where John was baptising.

**T**hen cometh Jesus in Galilee, to the Jordan, unto John, to be baptised by him. And Jesus himself was beginning about the age of thirty years: being, as it was supposed, the son of Joseph.

But John stayed him, saying: I ought to be baptised by thee, and comest thou to me? And Jesus answering, said to him: Suffer it to be so now. For so it becometh us to fulfil all justice. Then he suffered him.

Now it came to pass, when all the people were baptised, that Jesus also being baptised and praying, forthwith came out of the water:



(49)

And lo, the heavens were opened to him: and he saw the Spirit of God descending in a bodily shape, as a dove, and coming upon him.

And behold a voice from heaven saying:

*Thou art my beloved Son.  
In thee I am well pleased.*

And John gave testimony, saying: I saw the Spirit coming down, as a dove from heaven; and he remained upon him. And I knew him not: but he who sent me to baptise with water said to me:

He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptiseth with the Holy Ghost, and I saw: and I gave testimony that this is the Son of God.

**T**hen Jesus was led by the spirit in the desert, to be tempted by the devil.

And when he had fasted forty days and forty nights, afterwards he was hungry.

And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread. But he answered and said: It is written,

(50)

*Not in bread alone doth man live,  
but in every word that  
proceedeth  
from the mouth of God.*

Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, and said to him: If thou be the Son of God, cast thyself down, for it is written, that he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God.

Again the devil took him up into a very high mountain, and shewed him all the kingdoms of the world, and the glory of them, and said to him: All these will I give thee, if falling down thou wilt worship me. Then Jesus saith to him: Begone, Satan: it is written:

*The Lord thy God shalt thou  
worship,  
and him only shalt thou serve.*

And all the temptation being ended, then the devil left him for a time; and he was with beasts, and behold angels came and ministered to him.

**A**nother day again John stood

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and two of his disciples, and beholding Jesus walking, he saith: Behold the Lamb of God! Behold him who taketh away the sin of the world!

And the two disciples heard him speak: and they followed Jesus. And Jesus turning and seeing them following him, saith to them: What seek you? They said to him: Rabbi (which is to say, being interpreted, Master), where dwellest thou? He saith to them: Come and see. They came and saw where he abode: and they stayed with him that day. Now it was about the tenth hour.

And Andrew, the brother of Simon Peter, was one of the two who had heard from John and followed him.

He findeth first his brother Simon and saith to him: We have found the Messiah, which is, being interpreted, the Christ, and he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon the son of Jona. Thou art called Cephas, which is interpreted Peter.

**O**n the following day, he intended to go forth into Galilee: and he findeth Philip, And Jesus saith to him: follow me. Now Philip was of Bethsaida, the city of

(52)

Andrew and Peter.

Philip findeth Nathanael and saith to him: We have found him of whom Moses, in the law and the prophets did write, Jesus the son of Joseph of Nazareth.

And Nathanael said to him: Can anything good come from Nazareth? Philip saith to him: Come and see.

Jesus saw Nathanael coming to him and he saith of him: Behold an Israelite indeed, in whom there is no guile.

Nathanael saith to him: Whence knowest thou me? Jesus answered and said to him: Before that Philip called thee, when thou wast under the fig tree, I saw thee.

Nathanael answered him and said: Rabbi: Thou art the Son of God. Thou art the King of Israel. Jesus answered and said to him: Because I said unto thee,

(53)

I saw thee under the fig tree,  
thou believest: greater things  
than these shalt thou see.

And he saith to him: Indeed,  
indeed, I say to you, you shall see  
the heaven opened and the angels  
of God ascending and descending  
upon the Son of man.

And Jesus returned in the  
power of the spirit, into Galilee:  
and the fame of him went out  
through the whole country. And  
he taught in their synagogues and  
was magnified by all.

**A**nd he came to Nazareth, where  
he was brought up: and he  
went into the synagogue,  
according to his custom, on the  
Sabbath-day: and he rose up to  
read, and the book of Isaias the  
prophet was delivered unto him.

And as he unrolled the book, he  
found the place where it was  
written:

*The spirit of the Lord is upon  
me. Wherefore he hath anointed  
me to preach the gospel to the  
poor,  
he hath sent me,  
to preach deliverance to the  
captives and sight to the blind,  
to set at liberty them that are  
bruised,  
to preach the acceptable year of  
the Lord and the day of reward.*

And when he had rolled up the  
book,

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he restored it to the minister and  
sat down. And the eyes of all in  
the synagogue were fixed on him.

And he began to say to them:  
So this day is fulfilled this  
scripture in your ears.

From that time Jesus began to  
preach, and to say: The time is  
accomplished, do penance, and  
believe the gospel, for the  
kingdom of heaven is at hand.

**A**nd walking by the sea of Galilee,  
he saw two brethren, Simon  
who is called Peter, and Andrew  
his brother, casting a net into the  
sea (for they were fishers).

And he saith to them: Come ye  
after me, and I will make you to  
be fishers of men. And they  
immediately leaving their nets,  
followed him.

And going on from thence, he  
saw other two brethren, James  
the son of Zebedee, and John his  
brother, in a ship with Zebedee  
their father, mending their nets:  
and he called them; and they  
forthwith left their nets and  
father, and followed him.

And it came to pass,

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that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth, and saw two ships standing by the lake: but the fishermen were gone out of them and were washing their nets.

And going himself into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting, he taught the multitudes out of the ship.

Now when he had ceased to speak, he said to Simon: Launch out into the deep and let down your nets for a draught. And Simon answering said to him: Master, we have laboured all the night and have taken nothing: but at thy word I will let down the net.

And when they had done this, they enclosed a very great multitude of fishes: and their net was being rent. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking.

When Simon Peter saw this, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished,

(56)

and all that were with him, at the draught of the fishes which they had taken. And so were also James and John, the sons of Zebedee, who were Simon's partners.

And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men. And his disciples believed in him, and having brought their ships upon land, leaving all things, they followed him.

**A**nd when Jesus passed on from thence, he saw a man sitting in the custom house, named Matthew; and he saith to him: Follow me.

And leaving all things, he rose up and followed him.

After these things, Jesus and his disciples came into the land of Judea: and there he abode with them and baptised.

And John also was baptising in Ennon near Salim: because there was much water there. And they came and were baptised; for John was not yet cast into prison.

And there arose a question between some of John's disciples and the Judeans, concerning purification.

And they came to John and said to him:

(57)

Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony: behold, he baptiseth and all men come to him.

John answered and said: A man cannot receive any thing, unless it be given him from heaven. You yourselves do bear me witness that I said that I am not Christ, but that I am sent before him.

He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth Him, rejoiceth with joy because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase: but I must decrease.

He that cometh from above is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven is above all, and what he hath seen and heard, that he testifieth: and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God doth not give the Spirit by measure.

He that believeth in the Son hath life everlasting: but he that believeth not the Son shall not see life: but the wrath of God abideth on him.

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When Jesus therefore understood the Pharisees had heard that Jesus maketh more disciples and baptiseth more than John, (though Jesus himself did not baptise, but his disciples),

And that John was delivered up, he left Judea and went again into Galilee.

When he had heard that John was delivered up, he retired into Galilee. And leaving the city Nazareth, he came and dwelt in Capharnaum on the sea coast, in the borders of Zabulon and of Nephthalim;

That it might be fulfilled which was said by Isaias the prophet:

*Land of Zabulon  
and land of Nephthalim,  
the way of the sea  
beyond the Jordan,  
Galilee of the Gentiles:*

*The people that sat in darkness,  
hath seen great light:  
and to them that sat in the  
region of the shadow of death,  
light is sprung up.*

**A**nd Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom: and healing all manner of sickness and every infirmity, among the people.

And his fame went throughout all Syria, and they presented to him all sick people that were taken with divers diseases and

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torments, and such as were possessed by devils, and lunatics, and those that had the palsy, and he cured them:

And much people followed him from Galilee, and Decapolis, from Jerusalem, and Judea, and from beyond the Jordan.

And they stayed him that he should not depart from them. To whom he said: To other cities also I must preach the kingdom of God: for therefore am I sent.

And he, seeing the multitudes, went up into a mountain, and when he was set down, he called unto him whom he would himself: and they came to him, and he made that twelve should be with him, whom he named apostles

Simon, whom he surnamed Peter, and Andrew his brother, And James the son of Zebedee, and John the brother of James; and he named them Boanerges, which is, The sons of thunder. Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes, And Jude the brother of James, and Judas Iscariot, who was the traitor.

And his disciples came unto him, and he, lifting up his eyes upon them,

(60)

opening his mouth he taught them, saying:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are the meek: for they shall possess the land.

Blessed are they that mourn: for they shall be comforted.

Blessed are they that hunger and thirst after justice: for they shall have their fill.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the clean of heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they that suffer persecution for justice's sake: for theirs is the kingdom of heaven.

Blessed are ye when they shall revile you, and shall hate you, and persecute you, and speak all that is evil against you, untruly, and when they shall separate you and shall reproach you and cast out your name as evil, for the Son of man's sake.

Be glad in that day and rejoice: for your reward is very great in heaven.

For so did their fathers persecute

(61)

the prophets that were before them.

**B**ut woe to you that are rich:  
for you have your consolation.

Woe to you that are filled:  
for you shall hunger.

Woe to you that now laugh:  
for you shall mourn and weep.

Woe to you when all men shall  
bless you:  
for according to these things did  
their fathers to the false  
prophets.

**B**ut I say to you that hear: You  
are the salt of the earth.

But if the salt lose its savour,  
wherewith shall it be salted?

It is good for nothing anymore  
but to be thrown down outside,  
and to be trodden on by men.

**Y**ou are the light of the world. A  
city seated on a mountain  
cannot be hid.

Neither do men light a candle  
and put it under a bushel, or  
under a bed, nor put it in a hidden  
place, nor under a bowl but upon a  
candlestick, that it may shine to  
all that are in the house.

So let your light shine before  
men, that they may see your good  
works, and glorify your Father  
who is in heaven.

Do not think that I am come

(62)

to refute the law, or the  
prophets. I am not come to  
refute, but to fulfil.

For indeed I say unto you, until  
heaven and earth pass, one jot, or  
one tittle shall not pass of the  
law, until all be fulfilled.

He therefore that shall break  
one of these least  
commandments, and shall so teach  
men shall be called the least in  
the kingdom of heaven. But he  
that shall do and teach, he shall  
be called great in the kingdom of  
heaven.

For I tell you, that unless your  
justice abound more than that of  
the scribes and Pharisees, you  
shall not enter into the kingdom  
of heaven.

**Y**ou have heard that it was said by  
them of old:

*Thou shalt not kill.*

*And whosoever shall kill,  
shall be in danger of the  
judgement.*

But I say to you, that  
whosoever is angry with his  
brother, shall be in danger of the  
judgement.

And whosoever shall say to his  
brother, Raca, shall be in danger  
of the council.

And whosoever shall say, Thou  
fool, shall be in danger of hell  
fire.

**I**f therefore thou offer thy gift

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at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming, offer thy gift.

Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Indeed I say to thee, thou shalt not go out from thence until thou repay the last farthing.

**Y**ou have heard that it was said by them of old:

*Thou shalt not commit adultery.*

But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.

And if thy right eye scandalise thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell.

And if thy right hand scandalise thee, cut it off,

(64)

and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than thy whole body go into hell.

**A**nd it hath been said, Whosoever shall put away his wife, let him give her a bill of divorce.

But I say to you, that whosoever shall put away his wife, excepting the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery.

**Y**ou have heard that it was said by them of old:

*Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord.*

But I say to you not to swear at all, neither by heaven for it is the throne of God:

Nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king:

Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

But let your speech be yea for yea and no for no: and that which is over and above these, is of evil.

**Y**ou have heard that it hath been said:

*An eye for an eye,  
and a tooth for a tooth.*

But I tell you



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not to resist evil.

But if one strike thee on thy right cheek, turn to him also the other:

And if a man will contend with thee in judgement, and take away thy coat, let go thy cloak also unto him.

And whosoever will force thee one mile, go with him other two.

Give to him that asketh of thee, and from him that would borrow of thee turn not away.

And of him that taketh away thy goods, take not back.

And as you would that men should do to you, do to them in like manner.

**Y**ou have heard that it hath been said, Thou shalt love thy neighbour, and hate thy enemy.

But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you:

That you may be the children of your Father who is in heaven, who maketh his sun to rise upon the bad, and the good, and raineth upon the just and the unjust.

For if you love them that love you, what reward shall you have?

(66)

do not even the publicans this?

And if you do good to them who do good to you, what thanks are to you? For sinners also do this.

And if you lend to them of whom you hope to receive, what thanks are to you? For sinners also lend to sinners, for to receive as much.

And if you salute your brethren only, do not also the heathens this?

But love ye your enemies: do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest. For he is kind to the unthankful and to the evil.

Be ye therefore merciful, as your Father also is merciful.

Be ye therefore perfect, as your heavenly Father is perfect.

**T**ake heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward with your Father who is in heaven.

Therefore when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men.

(67)

Indeed I say to you, they have received their reward.

But when thou dost alms, let not thy left hand know what thy right hand doth. That thy alms may be in secret, and thy Father who seeth in secret will repay thee.

**A**nd when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men: Indeed I say to you, they have received their reward.

But thou when thou wilt pray, enter into thy chamber, and having shut thy door, pray to thy Father in secret, and thy father who seeth in secret will repay thee.

And when you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard.

Be not you therefore like to them for your Father knoweth what is needful for you, before you ask him.

Then one of his disciples said to him: Lord, teach us to pray,

(68)

as John also taught his disciples.

And he said to them: When you pray, say:

*Our Father who art in heaven,\*  
hallowed be thy name.*

*Thy kingdom come.*

*Thy will be done on earth  
as it is in heaven.*

*Give us today our daily bread.*

*And forgive us our debts,  
as we also forgive our debtors.*

*And lead us not into temptation.*

*But deliver us from evil.*

For if you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences.

**W**hen you fast, be not as the hypocrites, sad, for they disfigure their faces, that they may appear unto men to fast. Indeed I say to you, that they have received their reward.

But thou, when thou fastest anoint thy head, and wash thy face; that thou appear not to men to fast, but to thy Father

(69)

who is in secret: and thy Father who seeth in secret, will repay thee.

Fear not, little flock, for it hath pleased your Father to give you a kingdom.

Sell what you possess and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not.

**L**ay not up to yourselves treasures on earth: where the rust, and moth consume, But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal.

For where thy treasure is, there is thy heart also.

The light of the being is the eye. If thy sight be in harmony, thy whole being shall be filled with clarity. If thy sight be in discord thy whole being shall be filled with gloom.\*

If then the light that is in thee, be gloom: how great shall the gloom itself be!

**N**o man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one,

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and despise the other.

You cannot serve God and mammon.

**T**herefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment?

Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they?

And which of you by taking thought, can add to his stature one cubit? If then ye be not able to do so much as the least thing, why are you solicitous for the rest? And for raiment why are you solicitous?

Consider the lilies of the field, how they grow: they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these.

And if the grass of the field, which is today, and tomorrow is cast into the oven,

(71)

God doth so clothe: how much more you, O ye of little faith?

Be not solicitous therefore, saying: What shall we eat: or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things.

Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.

Be not therefore solicitous for tomorrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

**J**udge not, that you may not be judged; for with what judgement you judge, you shall be judged:

Condemn not: and you shall not be condemned. Forgive: and you shall be forgiven.

Give: and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your jar.

And with what measure you mete, so it shall be measured unto you.

And why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye? Or how sayest thou to thy brother:

(72)

Let me cast the mote out of thy eye; and behold a beam is in thy own eye?

Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye.

Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they gore you.

**W**hich of you shall have a friend and shall go to him at midnight and shall say to him: Friend, lend me three loaves, because a friend of mine is come off his journey to me and I have nothing to set before him.

And he from within should answer and say: Trouble me not; the door is now shut, and my children are with me in bed. I cannot rise and give thee.

I say to you, although he will not rise and give him because he is his friend; yet, because of his importunity, he will rise and give him as many as he needeth.

And I say to you: Ask, and it shall be given you: seek, and you shall find:

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knock, and it shall be opened to you.

For every one that asketh receiveth: and he that seeketh findeth: and to him that knocketh it shall be opened:

Or what man is there among you, of whom if his son shall ask bread, will he offer him a stone? or if he shall ask him a fish, will he offer him a serpent? or if he shall ask an egg, will he offer him a scorpion?

If you then being evil, know how to give that which is good to your children: how much more will your Father who is in heaven, give good things to them that ask him?

All things therefore whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets.

Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat.

How narrow the gate, and strait the way that leadeth to life: and few there are that find it!

**B**eware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves.

By their fruits you shall know them.

Do men gather grapes of thorns, or figs of thistles?

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Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.

A good man out of the good treasure of his heart bringeth forth goodness: and an evil man out of the evil bringeth forth evil.

For out of the abundance of the heart the mouth speaketh.

Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire.

Wherefore by their fruits you shall know them.

**N**ot every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name?

And then will I profess unto them, I never knew you: depart from me,

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you that work iniquity.

**E**very one therefore that heareth these words, and doth them, shall be likened to a wise man that built his house upon a rock, And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock.

And every one that heareth these my words and doth them not, shall be like a foolish man that built his house upon the sand, And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof.

And it came to pass when Jesus had fully ended these words, the people were in admiration concerning his doctrine.

For he was teaching them as one having power, and not as the scribes and Pharisees.

**A**nd seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd.

And having called his twelve disciples together, he gave them power over

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unclean spirits, to cast them out, and to heal both all manner of diseases, and all manner of infirmities.

And he sent them to preach the kingdom of God, and he said to them: Take nothing for your journey, go ye not out through the street of the Gentiles, and into the city of the Samaritans enter ye not. But go ye rather to the lost sheep of the house of Israel.

And going, preach, saying: The kingdom of heaven is at hand.

Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give.

Do not possess gold, nor silver, nor money in your purses, nor scrip for your journey, nor bread, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat.

Into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide until you go thence, eating and drinking such things as are set before you. And heal the sick that are therein and remove not from house to house.

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And when you come within the house, salute it, saying: Peace be to this house! And if the house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you.

And whosoever shall not receive you, nor hear your words: going forth out of that house or city, shake off the dust from your feet for a testimony to them.

Indeed I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgement, than for that city.

Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves.

But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before governors, and before kings for my sake, for a testimony to them and to the Gentiles:

But when they shall deliver you up into the synagogues and to magistrates and powers, be not solicitous how or what you shall answer,

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or what you shall say; for it shall be given you in that hour what to speak: For it is not you that speak, but the spirit of your Father that speaketh in you.

The brother also shall deliver up the brother to death, and the father the son; and the children shall rise up against their parents, and shall put them to death. And you shall be hated by all men for my name's sake: but he that shall persevere, in the end, he shall be saved.

And when they shall persecute you in this city, flee into another. For: Indeed I say to you, you shall not finish all the cities of Israel, until the Son of man come.

The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the householder Beelzebub, how much more them of his household?

Therefore fear them not. For nothing is covered that shall not be revealed: nor hid, that shall not be known.

That which I tell you in the dark, speak ye in the light:

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and that which I whisper in your ear, preach ye upon the housetops.

And I say to you, my friends: fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell.

Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. But also the very hairs of your head are all numbered. Fear not therefore: better are you than many sparrows.

Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. and before his angels. But he that shall deny me before men and shall be ashamed of me in this adulterous and sinful generation: I will also deny him before my Father who is in heaven and his angels, and the Son of man also will be ashamed of him, when he shall come in the glory of his Father with the holy angels.

Do not think that I came to send peace upon earth:

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I came not to send peace, but the sword. For there shall be from henceforth five in one house divided: three against two, and two against three will be divided. For I came to separate a man against his father, and the daughter against her mother, and the daughter in law against her mother in law, and a man's enemies shall be they of his own household.

He that loveth father and mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

And he that taketh not up his cross, and followeth me, is not worthy of me, neither can he be my disciple. He that findeth his life, shall lose it: and he that shall lose his life for me, shall find it.

And he that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet:

And whosoever shall give to drink, to one of these little ones, a cup of cold water only in the name of a disciple, because you belong to Christ:



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indeed I say to you, he shall not lose his reward.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he passed from thence, to teach and to preach in their cities.

And going forth the disciples preached men should do penance: and they cast out many devils, and anointed with oil many that were sick, and healed them.

**A**nd the third day\*, there was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage.

And the wine running short, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is that to thee and to me? My hour is not yet come.

His mother saith to the waiters: Whatsoever he shall say to you, do ye.

Now there were set there six waterpots of stone, according to the manner of the purifying of the Judeans, containing two or three measures apiece.

Jesus saith to them: Fill the waterpots with water. And they filled them up to the brim.

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And Jesus saith to them: Draw out now and carry to the chief steward of the feast. And they carried it.

And when the chief steward had tasted the water made wine and knew not whence it was, but the waiters knew who had drawn the water: the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now.

This beginning of miracles did Jesus in Cana of Galilee and manifested his glory.

**A**nd when he was come down from the mountain, great multitudes followed him.

And behold a leper came and kneeling down, worshiped him, saying: Lord, if thou wilt, thou canst make me clean.

And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed.

And Jesus saith to him: See thou tell no man: but go, shew thyself to the priest, and offer the gift which

\* 'And the third day' – There has been a break of context here so assumption of sequentiality is not justified. The more probable meaning is simply a reference to the day of the week: i.e. 'And on Third-Day', or 'And on Tuesday'.

(83)

Moses commanded, for a testimony unto them.

But he being gone out, began to publish and to blaze abroad the word: so that he could not openly go into the city. but was without in desert places. And they flocked to him from all sides.

**A**nd when he had entered into Capharnaum, there came to him a centurion, beseeching him,

And saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented.

And Jesus saith to him: I will come and heal him.

And the centurion, making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed.

For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another Come, and he cometh, and to my servant, Do this, and he doeth it.

And Jesus hearing this, marvelled; and said to them that followed him. Indeed I say to you, I have not found so great faith in Israel.

And I say to you that many shall come from the east and the west, and shall sit down with Abraham,

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and Isaac and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth.

And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

And the centurion, being returned to his house, found the servant whole who had been sick.

**A**nd when Jesus was come into Peter's house, he saw his wife's mother lying, and sick of a fever;

And he touched her hand, and the fever left her, and she arose and ministered to them.

**A**nd it came to pass afterwards that he went into a city that is called Naim: and there went with him his disciples and a great multitude.

And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother: and she was a widow. And a great multitude of the city was with her.

And when the Lord had seen her, being moved with mercy towards her, he said to her: Weep not. And he came near and touched the bier.

And they that carried it stood still. And he said: Young man, I say to thee, arise. And he that was dead sat up

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and begun to speak. And he gave him to his mother.

And there came a fear upon them all: and they glorified God saying: A great prophet is risen up among us: and, God hath visited his people.

And this rumour of him went forth throughout all Judea and throughout all the country round about.

**A**nd when evening was come, they brought to him many that were possessed with devils: and he cast out the spirits with his word: and all that were sick he healed:

That it might be fulfilled, which was spoken by the prophet Isaias, saying:

*He took our infirmities,  
and bore our diseases.*

And Jesus seeing great multitudes about him, gave orders to pass over the water.

**A**nd a certain scribe came and said to him: Master, I will follow thee whithersoever thou shalt go.

And Jesus saith to him: The foxes have holes, and the birds of the air nests where they rest; but the Son of man hath not where to lay his head.

But he said to another: Follow me. And he said: Lord, suffer me first to go and to bury my father.

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But Jesus said to him: Follow me, and let the dead bury their dead: but go thou and preach the kingdom of God!

And another said: I will follow thee, Lord; but let me first take my leave of them that are at my house. Jesus said to him: No man putting his hand to the plough and looking back is fit for the kingdom of God.

**A**nd when he entered into the boat, his disciples followed him:

And behold a great tempest arose in the sea, so that the boat was covered with waves.

And he was in the hinder part of the ship, sleeping upon a pillow.

And they came to him, and awaked him, saying: Lord, save us, for we perish.

And Jesus saith to them: Why are you fearful, O ye of little faith?

Then rising up, he commanded the wind, and the sea, and said: Peace, be still! And there came a great calm.

But the men wondered, saying to each other: Who, or what manner of man is this, that he commandeth both the winds and the sea: and they obey him?

**A**nd when he was come on the other side of the water, into the country of the Gerasens,

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which lies opposite Galilee.

And when he was come forth to the land, there met him two that were possessed with devils, coming also out of the sepulchres, exceeding fierce, so that none could pass by that way.

And there was one, who had a devil now a very long time. And he wore no clothes: neither did he abide in a house, but in the sepulchres.

And no man now could bind him, not even with chains. For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him.

And he was always day and night in the mountains, crying and cutting himself with stones.

And seeing Jesus afar off, he ran and worshiped him. And crying with a loud voice, he said: What have we to do with thee, Jesus Son of God most high? Art thou come hither to torment us before the time?

For he said unto him: Get out, thou unclean spirit! Say what thy name is! Whereupon he said: Legion. Because many devils were entered into him.

And they besought him

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that he would not drive him away out of the country nor command them to go into the abyss.

And there was, not far from them, a herd of many swine feeding. And the devils besought him, saying: If thou cast us out hence, send us into the herd of swine. And he said to them: Go.

Thereupon they going out went into the swine, and the herd with great violence was carried headlong into the sea, being about two thousand, and were drowned in the sea.

And they that fed them fled, and told it in the city and in the fields; all that had happened.

And behold the whole city went out to meet Jesus, and when they saw him, and the man out of whom the devils were departed, sitting at his feet, clothed and in his right mind, they were afraid and besought him that he would depart from their coast.

And when he went up into the ship, the man out of whom the devils were departed besought him that he might be with him. And he permitted him not, but saith him:

Go into thy house to thy friends, and tell how great things the Lord hath done for thee, and hath had mercy on thee. And he went his way, and published in Decapolis how great things Jesus had done for him: and all men wondered.

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**A**nd entering into a boat, he passed over the water and came into his own city.

And behold, four men brought in a bed a man who had the palsy: and they sought means to bring him in and to lay him before Jesus.

And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof and let him down through the tiles with his bed into the midst before Jesus.

When he saw their faith, he said: Believe, Child, thy sins are forgiven thee.

And the scribes and Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone?

And when Jesus knew their thoughts, answering he said to them: What is it you think in your hearts? Which is easier to say: Thy sins are forgiven thee; or to say: Arise and walk?

But that you may know that the Son of man hath the power on earth to forgive sins (he saith to the sick of the palsy), I say to thee to: Arise, take up thy bed and go into thy house.

And immediately rising up before them, he took up the bed on which he lay:

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and he went away to his own house, glorifying God. And all were astonished: and they glorified God.

And they were filled with fear, saying: We have seen wonderful things to-day. And glorified God that gave such power to men.

**H**e came again therefore into Cana of Galilee, where he made the water wine. And there was a certain ruler, whose son was sick at Capharnaum.

He having heard that Jesus was come from Judea into Galilee, went to him and prayed him to come down and heal his son: for he was at the point of death.

Jesus therefore said to him: Unless you see signs and wonders, you believe not.

The ruler saith to him: Lord, come down before that my son die. Jesus saith to him: Go thy way. Thy son liveth.

The man believed the word which Jesus said to him and went his way.

And as he was going down, his servants met him: and they brought word, saying, that his son lived.

He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday

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at the seventh hour, the fever left him.

The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth. And himself believed, and his whole house.

**A**nd Levi made him a great feast in his own house:

And it came to pass as he was sitting at meat in the house, behold many publicans and sinners came, and sat down with Jesus and his disciples, for they were many, who also followed him.

And the scribes and the Pharisees, seeing that he ate with publicans and sinners, said to his disciples: Why doth your master eat and drink with publicans and sinners?

Jesus hearing this, saith to them: They that are well have no need of a physician, but they that are sick. Go and learn what this meaneth, I will have mercy and not sacrifice. For I am not come to call the just, but sinners to penance.

And they said to him: Why do the disciples of John fast often and make prayers, and the disciples of the Pharisees in like manner; but thine eat and drink and do not fast? And he asked them:

How can the children of

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the marriage fast, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast in those days.

And he spoke also a similitude to them: how no man seweth a piece of raw cloth to an old garment: otherwise the new piecing taketh away from the old, and there is made a greater rent.

And no man putteth new wine into old bottles: otherwise the new wine will break the bottles; and it will be spilled and the bottles will be lost.

But new wine must be put into new bottles: and both are preserved.

And no man drinking old hath presently a mind to new: for he saith: The old is better.

**T**hen some of the scribes and Pharisees answered him, saying: Master, we would see a sign from thee.

He answering, said to them: An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet.

For as Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth

(93)

three days and three nights.

The men of Ninive shall rise in judgement with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold one greater than Jonas is here.

The Queen of the South shall rise in judgement with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold one greater than Solomon is here. But I tell you, since many have come from the ends of the earth to hear the wisdom of Solomon, so one greater Solomon is here.

And when an unclean spirit is gone out of a man he walketh through dry places seeking rest, and findeth none.

Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished.

Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is made worse than the first. So shall it be also to this wicked generation.

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**A**nd it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee and the paps that gave thee suck.

But he said: Yea rather, blessed are they who hear the word of God and keep it.

**A**s he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him.

And one said unto him: Behold thy mother and thy brethren stand without, seeking thee.

But he answering him that told him, said: Who is my mother, and who are my brethren?

And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren. For whosoever shall do the will of my Father, that is in heaven, is also my brother, and sister, and mother.

**A**s he was speaking these things unto them, behold a certain ruler of the synagogue, whose name was Jairus, came up, and worshiped him, saying:

My daughter is at the point of death; but come, lay thy hand upon her, and she shall live. And Jesus rising up followed him, with his disciples.

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And behold a woman who was troubled with an issue of blood twelve years, And had suffered many things from many physicians; and had spent all that she had, and could not be healed by any, but was rather made worse.

She came in the crowd behind him and touched the hem of his garment. For she said: If I shall touch but his garment, I shall be whole. And immediately the issue of her blood stopped, and she felt in her body that she was healed of the evil.

And immediately Jesus knowing in himself said: Who touched me?

Peter and they that were with him said: Master, the multitudes throng and press thee; and dost thou say, who touched me? And Jesus said: Somebody hath touched me; for I know that virtue is gone out from me.

And he looked about to see her who had done this.

And the woman seeing that she was not hid, came trembling and fell down before his feet and declared before all the people for what cause she had touched him, and how she was immediately healed.

Whereupon he said to her: Daughter, thy faith hath made thee whole.

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Go thy way in peace, and be thou whole of thy disease.

While he was yet speaking, someone came from the ruler of the synagogue's house, saying: Thy daughter is dead: why dost thou trouble the master any further?

But Jesus, having heard this, saith to the ruler of the synagogue: Fear not. Believe only: and she shall be safe. And he admitted not any man to follow him, but Peter, and James, and John the brother of James.

And when he was come to the house of the ruler of the synagogue; and he seeth the minstrels and the multitude making a commotion and people weeping and wailing much.

And going in he said: Give place, for the girl is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead.

But he having put them all out, taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

And taking the damsel by the hand, he saith to her: Talitha cumi, which is, being interpreted: Damsel, I say to thee: arise.

And her spirit returned: and the damsel arose immediately, and walked: and she was twelve years old.

And they were astonished



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with a great astonishment, and he charged them strictly that no man should know it.

And he bid them give her something to eat. And the fame hereof went abroad into all that country.

**A**nd as Jesus passed from thence, there followed two blind men crying out and saying, Have mercy on us, O Son of David.

And when he was come to the house, the blind men came to him. And Jesus said to them, Do you believe, that I can do this unto you? They say to him, Yea, Lord.

Then he touched their eyes, saying, According to your faith, be it done unto you. And their eyes were opened,

And Jesus strictly charged them, saying, See that no man know this. But they going out, spread his fame abroad into all that country.

And when they were gone out, behold they brought him a dumb man, possessed with a devil, and after the devil was cast out, the dumb man spoke,

And the multitudes wondered, saying, Never was the like seen in Israel, surely this is not the son of David?

**B**ut the Pharisees said: He casteth out devils by Beelzebub, the prince of devils.

But he seeing their thoughts,

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said to them: Every kingdom divided against itself shall be brought to desolation, and a house divided against itself shall not stand.

And if Satan also be divided against himself, how shall his kingdom stand? It cannot stand, but hath an end: because you say that through Beelzebub I cast out devils.

Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore, they shall be your judges.

But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you.

Or how can any one enter into the house of the strong, and rifle his goods, wherein he trusted unless he first bind the strong? and then he will rifle his house.

He that is not with me, is against me: and he that gathereth not with me, scattereth.

Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come.

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Either make the tree good and its fruit good: or make the tree evil, and its fruit evil. For by the fruit the tree is known.

O generation of vipers, how can you speak good things, whereas you are evil? for out of the abundance of the heart the mouth speaketh.

A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things.

But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

**N**ow it came to pass, as they went, that he entered into a certain town: and a certain woman named Martha received him into her house.

And she had a sister called Mary. who, sitting also at the Lord's feet, heard his word.

But Martha was busy about much serving. And she stood and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me.

And the Lord answering, said to her: Martha, Martha,

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thou art careful and art troubled about many things: But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

**N**ow when John had heard in prison the works of Christ, calling to him two of his disciples he sent them to the Lord, saying: Art thou he that art to come? Or look we for another?

And in that same hour, he cured many of their diseases and hurts and evil spirits: and to many that were blind he gave sight.

And answering, he said to them: Go and relate to John what you have heard and seen: the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached, and blessed is he whosoever shall not be scandalised in me.

And when they went their way, he began to speak to the multitudes concerning John. What went ye out into the desert to see? A reed shaken with the wind?

But what went you out to see? A man clothed in soft garments? Behold they that are in costly apparel and live delicately are in the houses of kings.

But what went you out to see? A prophet? Yea, I say to you, and more than a prophet.

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This then is he of whom it is written:

*Behold I send my angel prior to thy appearance,  
who has prepared thy way before thee.*

Indeed I say to you: Amongst those that are born of women, there is not a greater prophet than John the Baptist. But he that is the lesser in the kingdom of God is greater than he.

And all the people hearing, and the publicans, justified God, being baptised with John's baptism.

But the Pharisees and the lawyers despised the counsel of God against themselves, being not baptised by him.

And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away.

For all the prophets and the law prophesied until John: If you will receive it, he is Elias that is to come. He that hath ears to hear, let him hear.

But whereunto shall I esteem this generation to be like? It is like to children sitting in the market place: crying to their companions say: We have sung to you, and you have not danced: we have lamented, and you have not mourned.

For John came neither eating nor drinking;

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and they say: He hath a devil.

The Son of man came eating and drinking, and they say: Behold a man that is a glutton and a wine drinker, a friend of publicans and sinners. But wisdom is justified by her children.

**T**hen began he to upbraid the cities wherein were done the most of his miracles, for that they had not done penance.

Woe thee, Corozain, woe to thee, Bethsaida: for if in Tyre and Sidon might have been wrought the miracles that have been wrought in you, they might have long ago done penance in sackcloth and ashes.

But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you.

And thou Capernaum, how shalt thou be exalted up to heaven? thou shalt go down even unto hell. For if in Sodom might have been wrought the miracles that have been wrought in thee, perhaps it might have remained unto this day.

But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement than for thee.

**A**nd the apostles coming together unto Jesus, related to him all things that they had done and taught.

And he said to them:

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Come apart into a desert place,  
and rest a little.

For there were many coming:  
and they had not so much as time  
to eat.

**A**nd after these things, the Lord  
appointed also other seventy-  
two. And he sent them two and  
two before his arrival into every  
city and place whither he himself  
was to come. And he said to  
them:

He that heareth you heareth  
me: and he that despiseth you  
despiseth me: and he that  
despiseth me despiseth him that  
sent me.

And the seventy-two returned  
with joy, saying: Lord, the devils  
also are subject to us in thy name.  
And he said to them:

I saw Satan like lightning falling  
from heaven.

Behold, I have given you power  
to tread upon serpents and  
scorpions and upon all the power  
of the enemy: and nothing shall  
hurt you.

But yet rejoice not in this, that  
spirits are subject unto you: but  
rejoice in this, that your names  
are written in heaven.

In that same hour, he rejoiced  
in the Holy Ghost and said: I  
confess to thee, O Father, Lord  
of Heaven and earth, because  
thou hast hid these things from  
the wise and prudent, and hast  
revealed them to little ones.

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Yea, Father: for so hath it  
seemed good in thy sight.

All things are delivered to me  
by my Father. And no one  
knoweth the Son but the Father:  
neither doth any one know the  
Father, but the Son, and he to  
whom it shall please the Son to  
reveal him.

And turning to his disciples, he  
said: Come to me all you that  
labour and are burdened, and I  
will refresh you. Take up my yoke  
upon you, and learn of me,  
because I am meek, and humble of  
heart: And you shall find rest to  
your souls; for my yoke is  
comfortable and my burden light.

If any man come to me, and  
hate not his father and mother  
and wife and children and  
brethren and sisters, yea and his  
own life also, he cannot be my  
disciple.

And whosoever doth not carry  
his cross and come after me  
cannot be my disciple.

For which of you, having a mind  
to build a tower, doth not first  
sit down and reckon the charges  
that are necessary, whether he  
have wherewithal to finish it:

Lest, after he hath laid the  
foundation and is not able to  
finish it, all that see it begin to  
mock him, saying: This man began  
to build

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and was not able to finish.

Or, what king, about to go to make war against another king, doth he not first, sitting down, think whether he be able, with ten thousand, to meet him that, with twenty thousand, cometh against him; or else, while the other is yet afar off, sending an embassy, he desireth conditions of peace?

So likewise every one of you that doth not renounce all that he possesseth cannot be my disciple.

**A**nd it came to pass on the Sabbath of Pentecost\* that, as Jesus went through the corn fields, his disciples, being hungry, plucked the ears and did eat, rubbing them in their hands.

And some of the Pharisees said to them: Why do you that which is not lawful on the Sabbath-days?

And Jesus answering them, said: Have you not read so much as this, what David did, when himself was hungry and they that were with him, how he went into the house of God and took and ate the bread of proposition and gave to them that were with him, which was not lawful for him to eat but only for the priests? And he said to them:

Or have ye not read in the law, that on the Sabbath-days the priests

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in the temple break the Sabbath, and are without blame?

But I tell you that there is here a greater than the temple. The Sabbath was made for man, and not man for the Sabbath.

**A**nd it came to pass also, on another Sabbath, that he entered into the synagogue and taught. And there was a man whose right hand was withered.

And the scribes and Pharisees watched if he would heal on the Sabbath: that they might find an accusation against him.

But he knew their thoughts and said to the man who had the withered hand: Arise and stand forth in the midst. And rising he stood forth.

Then Jesus said to them: I ask you, if it be lawful on the Sabbath days to do good or to do evil? To save life or to destroy? But they held their peace.

And looking round about on them all, he said to the man: Stretch forth thy hand; and he stretched it forth, and his hand was restored to health even as the other.

And he said to them: What man shall there be among you, that hath one sheep: and if the same fall into a pit on a Sabbath-day, will he not take hold on it and lift it up? How much better is a man than a sheep? Therefore it is lawful to do a good deed on a Sabbath-day.

And they were filled with

\* 'second first sabbath' – a correct translation of the Latin, but contextual meaning is lost. The meaningful interpretation is 'second Great Sabbath', of which in the Jewish calendar there remain three of the original seven. They are, first, the first Sabbath after Passover, second, the Sabbath of Pentecost, and the third, the Sabbath of Tabernacles. Pentecost is the festival of the first fruits of wheat, hence very appropriate.

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rage: and they talked one with another, what they might do to Jesus.

But Jesus knowing it, withdrew from thence: and many followed him, and he healed them all and he charged them that they should not make him known.

That it might be fulfilled which was spoken by Isaias the prophet, saying:

*Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased.*

*I will put my spirit upon him, and he shall shew judgement to the Gentiles.*

*He shall not contend, nor cry out,*

*neither shall any man hear his voice in the streets.*

*The bruised reed he shall not break:*

*and smoking flax he shall not extinguish:*

*until he send forth judgement unto victory.*

*And in his name the Gentiles shall hope.*

**A**nd it came to pass in those days, that he went out into a mountain to pray: and he passed the whole night in the prayer of God.

And when day was come, he called unto him his disciples and going out of the house, sat by the sea side, and great multitudes were gathered together unto him, so that he went up into a boat and sat: and all the multitude stood on the shore, and he spoke to them many things in parables, saying:

**B**ehold the sower went forth to sow.

And whilst he soweth some fell by

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the way side, and were trodden down, and the birds came and ate them up.

And other some fell upon stony ground, where they had not much earth: and they sprung up immediately, because they had no deepness of earth. And when the sun was up they were scorched: and because they had not root, they withered away.

And others fell among thorns: and the thorns grew up and choked them.

And others fell upon good ground: and they brought forth fruit, some a hundred fold, some sixty fold, and some thirty fold.

Saying these things, he cried out: He that hath ears to hear, let him hear.

**A**nother parable he proposed to them, saying: The kingdom of heaven is likened to a man that sowed good seed in his field.

But while men were asleep, his enemy came and oversowed burdock among the wheat and went his way.

And when the blade was sprung up, and had brought forth fruit, then appeared also the burdock.

And the servants of the householder coming said to him. Sir, didst thou not sow good seed in thy field? Whence then hath it burdock? And he said to them:

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An enemy hath done this.

And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest perhaps gathering up the burdock, you root up the wheat also together with it.

Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the burdock, and bind it into bundles to burn, but the wheat gather ye into my barn.

**A**nother parable he proposed unto them, saying: To what is the kingdom of God like, and whereunto shall I resemble it or to what parable shall we compare it?

It is like to a grain of mustard seed, which a man took and sowed in his garden, which is the least seed of all herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof.

**A**nother parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

All these things Jesus spoke in parables to the multitudes: And with many such parables, he spoke to them the word, according as they were able to hear, and without parables

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he did not speak to them.

That it might be fulfilled which was spoken by the prophet, saying:

*I will open my mouth in parables,  
I will utter things hidden from  
the foundation of the world.*

And his disciples came and said to him: Why speakest thou to them in parables? He answered and said to them: Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given.

But apart, he explained all things to his disciples. Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand.

And the prophecy of Isaias is fulfilled in them, who saith:

*By hearing you shall hear,  
and shall not understand:  
and seeing you shall see,  
and shall not perceive.*

*For the heart of this people is  
grown gross,  
and with their ears they have  
been dull of hearing,  
and their eyes they have shut:  
lest at any time they should see  
with their eyes,  
and hear with their ears,  
and understand with their heart,  
and be converted,  
and I should heal them.*

But blessed are your eyes, because they see, and your ears, because they hear.

For, indeed, I say to you, many prophets and just men have desired to see the things that you see,

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and have not seen them: and to hear the things that you hear and have not heard them.

**H**ear you therefore the parable of the sower: When any one heareth the word of the kingdom, and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that received the seed by the way side.

And he that received the seed upon stony ground, is he that heareth the word, and immediately receiveth it with joy, yet hath he not root in himself, but is only for a time: and when there ariseth tribulation and persecution because of the word, he is presently scandalised.

And he that received the seed among thorns, is he that heareth the word, and the care of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless.

But he that received the seed into the good ground, is he that heareth the word, and understandeth, and beareth fruit, and yieldeth the one a hundredfold, and another sixty, and another thirty.

**S**o is the kingdom of God, as if a man should cast seed into the earth, and should sleep, and rise, night and day, and the seed should spring, and grow up whilst he knoweth not.

For the earth of itself

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bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear. And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Then having sent away the multitudes, he came into the house, and his disciples came to him, saying: Expound to us the parable of the burdock of the field.

Responding, he said: He that soweth the good seed is the Son of man, and the field is the world. And the good seed are the children of the kingdom. And the burdock are the children of the wicked one. And the enemy that sowed them, is the devil. But the harvest is the end of the world. And the reapers are the angels. Even as burdock therefore is gathered up, and burnt with fire: so shall it be at the end of the world.

The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity. and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Then shall the just shine as the sun, in the kingdom



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of their Father. He that hath ears to hear, let him hear.

**T**he kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.

Again the kingdom of heaven is like to a merchant seeking good pearls. Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it.

Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth.

So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

Have ye understood all these things? They say to him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

**A**nd it came to pass: when Jesus had finished these parables, he passed from thence.

And coming into his own country,

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he taught them in their synagogues, so that they wondered and said: How came this man by this wisdom and such mighty works as are wrought by his hands?

Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude, and his sisters, are they not all with us? Whence therefore hath he all these things? And they were scandalised in his regard.

And he said to them: Doubtless you will say to me this similitude: Physician, heal thyself. As great things as we have heard done in Capharnaum, do also here in thy own country.

Indeed I say to you that no prophet is accepted in his own country and in his own house.

And he wrought not many miracles there, because of their unbelief, only that he cured a few that were sick, laying his hands upon them, and he wondered because of their unbelief,

In truth I say to You, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth, and to none of them was Elias

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sent, but to Sarepta of Sidon, to a widow woman.

And there were many lepers in Israel in the time of Eliseus the prophet: and none of them was cleansed but Naaman the Syrian.

And all they in the synagogue, hearing these things, were filled with anger. And they rose up and thrust him out of the city: and they brought him to the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them, went his way.

**A**t that time Herod the Tetrarch had sent and apprehended John, and bound him prison for the sake of Herodias the wife of Philip his brother, because he had married her. For John said to Herod: It is not lawful for thee to have her.

Now Herodias laid snares for him: and was desirous to put him to death and could not. For she feared the people: because they esteemed him as a prophet.

In like manner also, Herod, having a mind to put him to death, feared, knowing him to be a just and holy man: and kept him, and when he heard him, did many things: and he heard him willingly.

And when a convenient

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day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee.

And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel: Ask of me what thou wilt, and I will give it thee. And he swore to her: Whatsoever thou shalt ask I will give thee, though it be the half of my kingdom.

Who when she was gone out, said to her mother, What shall I ask? Whereupon her mother said: The head of John the Baptist.

And when she was come in immediately with haste to the king, she asked, saying: I will that forthwith thou give me in a dish, the head of John the Baptist.

And the king was struck sad. Yet because of his oath, and because of them that were with him at table, he would not displease her:

And he sent, an executioner and beheaded John in the prison. And his head was brought in a dish: and it was given to the damsel, and she gave it her mother.

And his disciples came and took his body, and buried it in a tomb

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and came and told Jesus.

Now Herod heard the fame of Jesus and all things that were done by him. And he was troubled, because it was said by some that John was risen from the dead: but by others, that Elias had appeared: and by others, that one of the old prophets was risen again.

And Herod said: John I have beheaded. But who is this of whom I hear such things? And he sought to see him.

When Jesus had heard of this, he retired from thence by a boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities.

And he coming forth saw a great multitude, and had compassion on them, and healed their sick.

**A**nd when it was evening, the twelve came and said to him: Send away the multitude, that, going into the towns and villages round about, they may get victuals; for we are here in a desert place.

But Jesus said to these: They have no need to go: give them something to eat.

Philip answered him:

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Two hundred pennyworth of bread is not sufficient for them that every one may take a little.

And he saith to them: How many loaves have you? One of his disciples, Andrew, the brother of Simon Peter, saith to him: There is a boy here that hath five barley loaves and two fishes. But what are these among so many, unless perhaps, we should go and buy food for all this multitude. He said to them: Bring them hither to me.

And he commanded them that they should make them all sit down by companies upon the green grass, and they sat down in ranks, by hundreds and by fifties.

And taking the five loaves and the two fishes, he looked up to heaven and blessed them: and he broke and distributed to his disciples, and the disciples to the multitudes. And they did all eat, and were filled. And they took up what remained, twelve full baskets of fragments. And the number of them that did eat, was five thousand men, besides women and children.

And forthwith he commanded his disciples to go up into the boat,

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and to go before him over the water, to Bethsaida, until he dismissed the people.

Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. And Jesus, when he knew that they would come to take him by force and make him king, fled, and having dismissed the multitude, he went into a mountain alone to pray.

**A**nd when it was evening, he was there alone. But the boat in the midst of the sea was tossed with the waves: for the wind was contrary.

And in the fourth watch of the night, seeing them labouring he cometh to them walking upon the sea, and he would have passed by them. And they seeing him walking upon the sea, were troubled, saying: It is an apparition. And they cried out for fear. And immediately Jesus spoke to them, saying: Be of good heart: it is I, fear ye not.

And Peter making answer, said: Lord, if it be thou, bid me come to thee upon the waters. And he said: Come. And Peter going down

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out of the boat walked upon the water to come to Jesus.

But seeing the wind strong, he was afraid: and when he began to sink, he cried out, saying: Lord, save me. And immediately Jesus stretching forth his hand took hold of him, and said to him: O thou of little faith, why didst thou doubt? And when they were come up into the boat, the wind ceased, and presently the ship was at the land to which they were going.

And they that were in the boat came and worshiped him, saying: Indeed thou art the Son of God.

**A**nd having crossed the water, they came into the country of Genesar. And when the men of that place had knowledge of him, they sent into all that country, and brought to him all that were diseased; and they besought him that they might touch but the hem of his garment. And as many as touched, were made whole.

Another day, the multitude that stood on the other side of the sea saw that there was no other ship there but one: and that Jesus had not entered, with his disciples, into the ship, but that his disciples were

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gone away alone.

But other ships came in from Tiberias, nigh unto the place where they had eaten the bread, the Lord giving thanks. When therefore the multitude saw that Jesus was not there, nor his disciples, they took to boats and came to Capharnaum, seeking for Jesus. And when they had found him on that other side of the sea, they said to him: Rabbi, when camest thou hither?

Jesus answered them and said: Indeed, indeed, I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves and were filled. Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you. For him hath God, the Father, sealed.

They said therefore unto him: What shall we do, that we may work the works of God? Jesus answered and said to them: This is the work of God, that you believe in him whom he hath sent. They said therefore to him: What sign therefore dost thou shew that we may see and may believe thee? What dost thou work? Our fathers did eat manna

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in the desert, as it is written:

*He gave them bread from heaven to eat.*

Then Jesus said to them: Indeed, indeed, I say to you; Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven and giveth life to the world. They said therefore unto him: Lord, give us always this bread.

And Jesus said to them: I am the bread of life. He that cometh to me shall not hunger: and he that believeth in me shall never thirst. But I said unto you that you also have seen me, and you believe not. All that the Father giveth to me shall come to me: and him that cometh to me, I will not cast out. Because I came down from heaven, not to do my own will but the will of him that sent me. Now this is the will of the Father who sent me: that of all that he hath given me, I should lose nothing; but should raise it up again in the last day. And this is the will of my Father that sent me: that every one who seeth the Son and believeth in him may have life everlasting. And I will raise him up in the last day.

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The Judeans therefore murmured at him, because he had said: I am the living bread which came down from heaven. And they said: Is not this Jesus, the son of Joseph, whose father and mother we know? How then saith he: I came down from heaven?

Jesus therefore answered and said to them: Murmur not among yourselves. No man can come to me, except the Father, who hath sent me, draw him. And I will raise him up in the last day. It is written in the prophets:

*And they shall all be taught of God.*

Every one that hath heard of the Father and hath learned cometh forth me. Not that any man hath seen the Father: but he who is of God, he hath seen the Father.

Indeed, indeed, I say unto you: He that believeth in me hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert: and are dead, this is the bread which cometh down from heaven: that if any man eat of it, he can not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, for the life of the world.

The Judeans therefore strove among themselves, saying:

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How can this man give us his flesh to eat? Then Jesus said to them: Indeed, indeed, I say unto you: except you eat the flesh of the Son of man and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life: and I will raise him up in the last day. For my flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me: and I in him. As the living Father hath sent me and I live by the Father: so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.

These things he said, teaching in the synagogue, in Capharnaum. Many therefore of his disciples, hearing it, said: This saying is hard; and who can hear it? But Jesus, knowing in himself that his disciples

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murmured at this, said to them: Doth this scandalise you? If then you shall see the Son of man ascend up where he was before? It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you are spirit and life. But there are some of you that believe not. And he said: Therefore did I say to you that no man can come to me, unless it be given him by my Father.

After this, many of his disciples went back and walked no more with him. Then Jesus said to the twelve: Surely you will not also go away? And Simon Peter answered him: Lord, to whom shall we go? Thou hast the words of eternal life, and we have believed and have known that thou art the Christ, the Son of God. Jesus answered them: Have not I chosen you twelve? And one of you is a devil. Now he meant Judas, the son of Simon Iscariot: for this same was about to betray him, whereas he was one of the twelve.

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**A** certain Pharisee prayed him that he would dine with him. And he going in, sat down to eat. And the Pharisee began to say, thinking within himself, why he was not washed before dinner.

And the Lord said to him: Now you, Pharisees, make clean the outside of the cup and of the platter: but your inside is full of rapine and iniquity. Ye fools, did not he that made that which is without make also that which is within? But yet that which remaineth, give alms: and behold, all things are clean unto you.

There were Pharisees and some of the scribes, coming from Jerusalem, and when they had seen some of his disciples eat bread with common, that is, with unwashed hands, they found fault, saying: Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread.

But he answering, said to them: Why do you also transgress the commandment of God for

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your tradition? For God said:  
*Honour thy father and mother:*  
And:

*He that shall curse father or  
mother, let him die the death.*

But you say: Whosoever shall  
say to father or mother, The gift  
whatsoever proceedeth from me,  
shall profit thee, and he shall not  
honour his father or mother: and  
you have made void the  
commandment of God for your  
tradition.

For the Pharisees and all the  
Judeans eat not without often  
washing their hands, holding the  
tradition of the elders, and when  
they come from the market,  
unless they be washed, they eat  
not: and many other things there  
are that have been delivered to  
them to observe, the washings of  
cups and of pots and of brazen  
vessels and of beds. and many  
other things you do like to these;  
you have made void the  
commandment of God for your  
tradition.

Hypocrites, well hath Isaias  
prophesied of you, saying:  
*This people honoureth me with  
their lips:  
but their hearts are far from  
me;  
and in vain do they worship me,  
teaching as doctrines  
the commandments of men.*  
For leaving the commandment of  
God,

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you hold the tradition of men.

And having called together the  
multitudes unto him, he said to  
them: Hear ye and understand. It  
is not that which goeth into the  
mouth which defileth a man: but  
what cometh out of the mouth,  
this defileth a man.

Then came his disciples, and  
said to him: Dost thou know that  
the Pharisees, when they heard  
the word, were scandalised? But  
he answering, said: Every plant  
which my heavenly Father hath  
not planted, shall be rooted up.  
Let them alone: they are blind  
leaders of the blind. And if the  
blind lead the blind, both fall into  
the pit.

**A**nd when he was come into the  
house from the multitude,  
Peter asked him: Expound to us  
this parable. Thereupon he said:  
Are you also yet without under-  
standing? Do you not  
understand? Whatsoever  
entereth into the mouth, goeth  
into the belly, and is cast out into  
the privy; but the things which  
proceed out of the mouth, come  
forth from the heart, and those  
things defile a man.

For from the heart come forth  
evil thoughts, murders,  
adulteries, fornications, thefts,  
false testimonies, covetousness,  
wickedness, deceit,



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lasciviousness, an evil eye, blasphemy, pride, foolishness. These are the things that defile a man. But to eat with unwashed hands doth not defile a man.

**A**nd rising from thence he went into the coast of Tyre and Sidon.

And behold a woman of Canaan a Gentile, a Syrophenician born, crying out, said: Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by a devil.

Jesus though answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us. And he answering, said: I was not sent but to the sheep, that are lost of the house of Israel.

But she came and worshiped him, saying: Lord, help me. But he said to her: suffer first the children to be filled: Indeed it is not good to take the bread of the children, and to cast it to the dogs. But she said: Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their master\*. And then he said to her: O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was cured from that hour.

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**A**nd again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee, through the midst the of the coasts of Decapolis. And they bring to him one deaf and dumb: and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears: and spitting, he touched his tongue. And looking up to heaven, he groaned and said to him: Ephpheta, which is, Be thou opened. And immediately his ears were opened and the string of his tongue was loosed and he spoke right.

And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it and so much the more did they wonder, saying: He hath done all things well. He hath made both the deaf to hear and the dumb to speak.

**A**nd he was of necessity to pass through Samaria. He cometh to a city of Samaria, which is called Sichar, near the land which Jacob gave to his son Joseph. Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well. It was about the sixth hour.

There cometh a woman of Samaria, to draw water. Jesus saith to her: Give me to drink.

\* Douay has 'masters' correctly following the Latin, 'dominorum' but the Latin has 'mensa' for 'table' which is clearly SINGULAR. Therefore it is not grammatically logical for 'dominorum' to be plural as given. Ephraem Syrus, reading Tatian, sees 'domini', and notes the singular, pointedly. The allegorical reference to one master is tantamount to a confession by a Gentile of the Unity of God, and this qualifies to Jesus as a confession of faith, hence she is now seen as one of the 'Children'

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For his disciples were gone into the city to buy meats. Then that Samaritan woman saith to him: How dost thou, being a Judean; ask of me to drink, who am a Samaritan woman? For the Judeans do not communicate with the Samaritans.

Jesus answered and said to her: If thou didst know the gift of God and who he is that saith to thee: Give me to drink; thou perhaps wouldst have asked of him, and he would have given thee living water. The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep. From whence then hast thou living water? Canst thou be greater than our father Jacob, who gave us the well and drank thereof, himself and his children and his cattle?

Jesus answered and said to her: Whosoever drinketh of this water shall thirst again: but he that shall drink of the water that I will give him shall never thirst again, but the water that I will give him shall become in him a fountain of water, springing up into life everlasting.

The woman said to him: Sir, give me this water, that I may not thirst, nor come

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hither to draw. Jesus saith to her: Go, call thy husband, and come. The woman answered and said: I have no husband. Jesus said to her: Thou hast said well: I have no husband; for thou hast had five husbands: and he whom thou now hast is not thy husband. This, thou hast said truly. The woman saith to him: Sir, I perceive that thou art a prophet. Our fathers worshiped on this mountain: and you say that at Jerusalem is the place where men must worship. Jesus saith to her: Woman, believe me that the hour cometh, when you shall neither on this mountain, nor in Jerusalem, worship the Father. You worship that which you know not: we worship that which we know. For salvation is of the Judeans. But the hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth. For the Father also seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth.

The woman saith to him: I know that the Messias cometh, who is called Christ: therefore, when he is come, he will tell us all things. Jesus saith to her: I am he, who is speaking with thee.

And immediately

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his disciples came. And they wondered that he talked with the woman. Yet no man said: What seekest thou? Or: Why talkest thou with her? The woman therefore left her waterpot and went her way into the city and saith to the men there: Come, and see a man who has told me all things whatsoever I have done. Surely he is not the Christ? They went therefore out of the city and came unto him.

In the mean time, the disciples prayed him, saying: Rabbi, eat. But he said to them: I have meat to eat which you know not. The disciples therefore said one to another: Surely no man brought him to eat? Jesus saith to them: My meat is to do the will of him that sent me, that I may perfect his work. Do not you say: There are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries. For they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life everlasting: that both he that soweth and he that reapeth

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may rejoice together. For in this is the saying true: That it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labour. Others have laboured: and you have entered into their labours.

Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony: He told me all things whatsoever I have done. So when the Samaritans were come to him, they desired that he would tarry there. And he abode there two days. And many more believed in him, because of his own word. And they said to the woman: We now believe, not for thy saying: for we ourselves have heard him and know that this is indeed the Saviour of the world.

**A**fter these things was a festival day of the Judeans: and Jesus went up to Jerusalem. Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethesda, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered: waiting for the moving of the water. And an angel of the Lord descended at certain times

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into the pond and the water was moved. And he that went down first into the pond after the motion of the water was made whole of whatsoever infirmity he lay under.

And there was a certain man there that had been eight and thirty years under his infirmity. And when Jesus had seen him lying, and knew that he had been now a long time, he saith to him: Wilt thou be made whole? The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me.

Jesus saith to him: Arise, take up thy bed and walk. And immediately the man was made whole: and he took up his bed and walked. And it was the Sabbath that day.

The Judeans therefore said to him that was healed: It is the Sabbath. It is not lawful for thee to take up thy bed. He answered them: He that made me whole, he said to me: Take up thy bed and walk. They asked him therefore: Who is that man who said to thee: Take up thy bed and walk?

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But he who was healed knew not who it was: for Jesus went aside from the multitude standing in the place.

Afterwards, Jesus findeth him in the temple and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee. The man went his way and told the Judeans that it was Jesus who had made him whole.

Therefore did the Judeans persecute Jesus, because he did these things on the Sabbath. But Jesus answered them: My Father worketh alone until now; but now I also work. Hereupon therefore the Judeans sought the more to kill him, because he did not only break the Sabbath but also said God was his Father, making himself equal to God.

Then Jesus answered and said to them: Indeed, indeed, I say unto you, the Son cannot do any thing of himself, but what he seeth the Father doing: for whatsoever things he doth, these the Son also doth in like manner.

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For the Father loveth the Son and sheweth him all things which himself doth: and greater works than these will he shew him, that you may wonder. For as the Father raiseth up the dead and giveth life: so the Son also giveth life to whom he will. For neither does the Father judge any man: but hath given all judgement to the Son. That all men may honour the Son, as they honour the Father. He who honoureth not the Son honoureth not the Father who hath sent him.

Indeed, indeed, I say unto you that he who heareth my word and believeth him that sent me hath life everlasting: and cometh not into judgement, but is passed from death to life. Indeed, indeed, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so he hath given to the Son also to have life in himself.

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And he hath given him power to do judgement, because he is the Son of man.

Wonder not at this: for the hour cometh wherein all that are in the graves shall hear his call, and they that have done good things shall come forth unto the resurrection of life: but they that have done evil, unto the resurrection of judgement.

I cannot of myself do any thing. As I hear, so I judge. And my judgement is just. If therefore I bear witness of myself, my witness is not true. There is another that beareth witness of me: and I know that the witness which he witnesseth of me is true.

You sent to John: and he gave testimony to the truth. But I receive not testimony from man: but I say these things, that you may be saved. He was a burning and a shining light: and you were willing for a time to rejoice in his light.

But I have a greater testimony than

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that of John: for the works which the Father hath given me to perfect, the works themselves which I do, give testimony of me, that the Father hath sent me. And the Father himself who hath sent me hath given testimony of me: and neither have you heard his voice at any time, nor seen his shape. And you have not his word abiding in you: for whom he hath sent, him you believe not.

Search the scriptures: for you think in them to have life everlasting. And the same are they that give testimony of me, and you will not come to me that you may have life. I receive not glory from men. But I know you, that you have not the love of God in you. I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive. How can you believe, who receive glory one from another:

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and the glory which is from God alone, you do not seek? Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust. For if you did believe Moses, you would perhaps believe me also: for he wrote of me. But if you do not believe his writings, how will you believe my words?

**A**nd with them abandoned in those days, when again there was a great multitude, he called together his disciples, and said: I have compassion on the multitudes, because look! they continue with me now three days, and have not what to eat, and I will not send them away fasting, lest they faint in the way. And the disciples say unto him: Whence then should we have so many loaves in the desert, as to fill so great a multitude?

And Jesus said to them: How many loaves have you? But they said: Seven, and a few little fishes. And he commanded the multitude to sit down upon the ground, and taking the seven loaves

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and the fishes, and giving thanks, he brake, and gave to his disciples, and the disciples gave to the people.

And they did all eat, and had their fill. And they took up seven baskets full, of what remained of the fragments. And they that did eat, were four thousand men, beside children and women.

And he sent them away. And immediately going up into a ship with his disciples, he came into the parts of Dalmanutha. And when his disciples were come over the water, they had forgotten to take bread, and they had but one loaf with them in the ship. And he charged them saying: Take heed and beware of the leaven of the Pharisees and Sadducees and of the leaven of Herod. But they thought within themselves, saying: Because we have no bread.

And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, for that you have no bread? Do you not yet understand, neither do you remember? Have you still your

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hearts blinded? Having eyes, see you not? And having ears, hear you not? Neither do you remember, when I broke the five loaves among five thousand, how many baskets full of fragments took you up? They say to him: Twelve. When also the seven loaves among four thousand, how many baskets of fragments took you up? And they say to him: Seven.

Why do you not understand that it was not concerning bread I said to you: Beware of the leaven of the Pharisees and Sadducees. Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

**A**nd Jesus came into the quarters of Cæsarea Philippi: and he asked his disciples, saying: Whom do men say that I, the Son of man am? Thereupon they said: Some John the Baptist, and some others Elias, and others Jeremias, or one of the prophets.

Jesus saith to them:

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But whom do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the living God. And Jesus answering said: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven.

And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. Then he commanded his disciples, that they should tell no one that he was Jesus the Christ.

From that time Jesus began to shew to his disciples, that he must go to Jerusalem, and suffer many things from the elders

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and scribes and chief priests, and be put to death, and the third day rise again. And Peter taking him, began to rebuke him, saying: Lord, be it far from thee, this shall not be unto thee. He, turning, said to Peter: Go behind me, Satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men.

Then calling the multitude together with his disciples, he said to them: If any man will come after me, let him deny himself, and take up his cross, and follow me. For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it. For what doth it profit a man, if he gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his soul?

For the Son of man shall come in the glory of his Father with his angels: and then will he render to every man according to



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his works. Indeed I say to you, there are some of them that stand near, that shall not taste death, until they see the Son of man coming in his kingdom.

**A**nd after six days\* he taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart, to pray. And whilst he prayed, he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. shining and exceeding white, so as no fuller upon earth can make white.

And behold there appeared to them Moses and Elias talking with him in majesty. And they spoke of his decease that he should accomplish in Jerusalem. Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

And as he was yet speaking, behold a bright cloud overshadowed them.

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And lo a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. And the disciples hearing fell upon their face, and were very much afraid. And Jesus came and touched them: and said to them: Arise, and fear not. And they lifting up their eyes, saw no one, but only Jesus.

And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, until the Son of man be risen from the dead. And his disciples asked him, saying: Why then do the scribes say that Elias must come first? Thereupon he answering, said to them: Elias indeed shall come, and restore all things.

But I say to you, that Elias is already come, and they knew him not, But have done unto him whatsoever they had a mind. So also the Son of man shall suffer from them. Then the disciples understood,

\* Up to, and including, this point, the sequence of verses from Matthew is continuous, so a sequence of events may be inferred, but what also must be considered is that the phrase 'after six days' means no more than 'on the eve of the Sabbath'

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that he had spoken of John the Baptist.

And when he was come to the multitude, he saw the scribes disputing with them, and presently all the people, seeing him, were astonished and struck with fear: and running to him, they saluted him, and he asked them: What do you question about among you?

**T**he same day, there came some of the Pharisees, saying to him: Depart, and get thee hence, for Herod hath a mind to kill thee. And he said to them: Go and tell that fox: Behold, I cast out devils and do cures, today and tomorrow, and the third day I am consummated; nevertheless, I must walk today and tomorrow and the day following, because it cannot be that a prophet perish, out of Jerusalem.

And it came to pass the day following, there came to him a man falling down on his knees and cried out, saying: Lord, have pity on

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my son, because he is my only one and he is a lunatic, and a spirit seizeth him, and dasheth him: and he foameth and gnasheth with the teeth and pineth away and suffereth much: for he falleth often into the fire, and often into the water and he suddenly crieth out, and it throweth him down and bruising him, it hardly departeth from him. And I desired thy disciples to cast it out, and they could not cure him.

And Jesus, answering, said: O faithless and perverse generation, how long shall I be with you and suffer you? Bring him unto me.

And as he was coming he had seen him, immediately the spirit troubled him and being thrown down upon the ground, he rolled about foaming. And he asked his father: How long time is it since this hath happened unto him? Whereupon he said: From his infancy. But if thou canst do any thing, help us, having compassion on us.

And Jesus saith to him: If thou canst believe, all things are possible to him that believeth. And the father of the boy crying out,

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with tears said: I do believe, Lord. Help my unbelief.

And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to it: Deaf and dumb spirit, I command thee, go out of him and enter not any more into him. And crying out and greatly tearing him, it went out of him. And he became as dead, so that many said: He is dead.

But Jesus taking him by the hand, lifted him up. And he arose and the child was cured from that hour. And he restored him to his father.

Then came the disciples to Jesus secretly, and said: Why could not we cast it out? Jesus said to them: Because of your unbelief. For, indeed I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain: Remove from hence, and it shall remove: and nothing shall be impossible to you.

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But this variety of devils is not cast out but by prayer and fasting.

**A**nd when they abode together in Galilee, Jesus said to them: The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall rise again. And they were troubled exceedingly.

And when they were come to Capharnaum, they that received the didrachmas, came to Peter, and said to him: Doth not your master pay the didrachma? He said: Yes. And when he was come into the house, Jesus anticipated him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom, of their own children, or of strangers?

And he said: Of strangers. Jesus said to him: Then the children are free. But that we may not scandalise them, go to the sea, and cast in a hook: and that fish which shall first come up, take: and when thou hast opened it's mouth, thou shalt find a stater: take that, and give it to them for me and thee.

**A**t that hour, when they were in the house, he asked them: What did you

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treat of in the way? But they held their peace, for in the way they had disputed among themselves, which of them should be the greatest.

And the disciples came to Jesus, saying: Who, thinkest thou, is the greater in the kingdom of heaven? And Jesus, calling unto him a little child, set him in the midst of them. And said: indeed I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. If any man desire to be first, he shall be the last of all and be minister of all.

And he that shall receive one little child in my name, receiveth me. But he that shall scandalise one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea.

**A**nd John, answering, said:  
Master, we saw a certain man casting out devils in

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thy name: and we forbade him, because he followeth not with us.

But Jesus said: Do not forbid him. For there is no man that doth a miracle in my name and can soon speak ill of me. For he that is not against you is for you.

Woe to the world because of scandals. For it must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh.

And if thy hand, or thy foot, scandalise thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire.

And if thy eye scandalise thee, pluck it out, and cast it from thee. It is better for thee, one-eyed, to rule over life, than having two eyes to be cast into hell fire, where their worm dieth not, and the fire is not extinguished. For every one shall be salted with fire: and every victim shall be salted with salt.

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**S**ee that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of my Father who is in heaven. For the Son of man is come to save that which was lost.

And he spoke to them this parable, saying: What think you? If a man have a hundred sheep, and one of them should go astray: doth he not leave the ninety-nine in the mountains, or in the desert and goeth to seek that which is gone astray? And if it so be that he find it, lay it upon his shoulders, rejoicing, and coming home, call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost?

Indeed I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray and need not penance.

Even so it is not the will of your Father,

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who is in heaven, that one of these little ones should perish.

Or what woman having ten groats, if she lose one groat, doth not light a candle and sweep the house and seek diligently until she find it? And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost.

So I say to you, there shall be joy in heaven before the angels of God upon one sinner doing penance, more than upon ninety-nine just who need not penance.

**A**nd he said: A certain man had two sons. And the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after, the younger son, gathering all together, went abroad into a far country: and there wasted his substance,

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living riotously.

And after he had spent all, there came a mighty famine in that country: and he began to be in want. And he went and bound himself to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat: and no man gave unto him.

And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger! I will arise and will go to my father and say to him: Father, I have sinned against heaven and before thee, I am not worthy to be called thy son: make me as one of thy hired servants.

And rising up, he came to his father. And when he was yet a great way off, his father saw him and was moved with compassion and running to him fell upon his neck and kissed him. And the son said to him: Father: I have sinned against heaven and before thee I am not now

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worthy to be called thy son.

And the father said to his servants: Bring forth quickly the best robe and put it on him: and put a ring on his hand and shoes on his feet, and bring hither the fatted calf, and kill it: and let us eat and make merry, because this my son was dead and is come to life again, was lost and is found. And they began to be merry.

Now his elder son was in the field and when he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said to him: Thy brother is come and thy father hath killed the fatted calf, because he hath received him safe. And he was angry and would not go in. His father therefore coming out began to entreat him.

And he answering, said to his father: Behold, for so many years do I serve thee and I have never transgressed thy commandment: and yet thou hast never given me a kid to make merry with my friends; but as soon as this thy son is come,

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who hath devoured his substance with harlots, thou hast killed for him the fatted calf.

But he said to him: Son, thou art always with me; and all I have is thine: but it was fit that we should make merry and be glad: for this thy brother was dead and is come to life again; he was lost, and is found.

**T**ake heed to yourselves. If thy brother sin against thee, go, and rebuke him between thee and him alone. If he shall hear thee and he do penance, forgive him, and thou shalt gain thy brother.

And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them: tell the church. And if also, he will not hear the church, let him be to thee as the heathen and publican.

Indeed I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven. Again I say to you,

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that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in heaven. For where there are two or three gathered together in my name, there am I in the midst of them.

Then came Peter unto him and said: Lord, how often shall my brother offend against me, and I forgive him? until seven times? Jesus saith to him: I would say to thee, not until seven times; but until seventy times seven\*.

**T**herefore is the kingdom of heaven likened to a king, who would take an account of his slaves. And when he had begun to take the account, there was one as brought to him, that owed him ten thousand talents.

And as he had not wherewith to pay it, the lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that slave falling down, besought him,

\* 'but until seventy times seven sevens' – Ancient sources, (incl. Ephraem Syrus), suggest that the word 'sevens', missing from later editions should be present. The significance is that the ancient calendar comprised a year of 49 weeks, with 3 or 4 weeks intercalated to keep the year length correct. Only the 49 Sabbaths were considered to be part of the official year. The rite of forgiveness was part of the Sabbath offering, hence 49 times implies every Sabbath in a year, and since the life of man is traditionally 3 score and 10, ie, 70, the number of times you forgive your brother is every week for the whole of his life. The Douay is not imputed here, but rather an omission of an apparent repetition in the Vulgate.

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saying: Have patience with me, and I will pay thee all. And the lord of that slave being moved with pity, let him go and forgave him the debt.

When that servant was gone out, he found one of his fellow-slaves that owed him a hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-slave falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, until he paid the debt.

Now his fellow-slaves seeing what was done, were very much grieved, and they came, and told their lord all that was done. Then his lord called him: and said to him: Thou wicked slave, I forgave thee all the debt, because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow-slave, even as I had compassion on thee?

And his lord being angry, delivered him to the torturers until he paid

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all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

**A**nd it came to pass when Jesus had ended these words, he departed from Galilee and came into the coasts of Judea, beyond Jordan, and great multitudes followed him: and he healed them there.

And there came to him the Pharisees tempting him, saying: Is it lawful for a man to put away his wife for any cause whatever?

He answering, said to them: Have ye not read, that he who made, from the beginning, made them male and female? And he said: for this cause shall a man leave father and mother, and shall bind to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder.

They say to him: Why did Moses command to give a bill



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of divorce and dismissal? He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so.

And I say that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery. His disciples say unto him: If the case of a man with a woman be so, it is not expedient to marry.

He said to them: Not all men can follow this rule, but they to whom it is given. For there are eunuchs, who were born so from their mothers womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it.

**T**hen were little children presented to him, that he should lay his hands upon them and pray. And the disciples rebuked them. But Jesus said to them: Suffer the little children,

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and forbid them not to come to me: for the kingdom of heaven is for such. And when he had laid his hands upon them, he departed from thence.

Now the publicans and sinners drew near unto him to hear him. And the Pharisees and the scribes murmured, saying: This man receiveth sinners and eateth with them. After these things, Jesus roamed in Galilee: for he would not roam in Judea, because the Judeans sought to kill him.

**A**nd there were present, at that very time, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And he answering, said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things? No, I say to you: but unless you shall do penance, you shall all likewise perish. Or those eighteen upon whom

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the tower fell in Siloe and slew them: think you that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you: but except you do penance, you shall all likewise perish.

He spoke also this parable: A certain man had a fig tree planted in his vineyard: and he came seeking fruit on it and found none. And he said to the dresser of the vineyard: Behold, for these three years I come seeking fruit on this fig tree and I find none. Cut it down therefore. Why cumbereth it the ground? But he answering, said to him: Lord, let it alone this year also, until I dig about it and dung it, and if in fact it will have made fruit, let it stand; but if on the other hand, in the future thou wilt fell it.

**A**nd he was teaching in their synagogue on their Sabbath. And behold there was a woman who had a spirit of infirmity

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eighteen years. And she was bent double: neither could she look upwards at all.

When Jesus saw her, he called her unto him and said to her: Woman, thou art delivered from thy infirmity. And he laid his hands upon her: and immediately she was made straight and glorified God.

And the ruler of the synagogue being angry that Jesus had healed on the Sabbath answering, said to the multitude: Six days there are wherein you ought to work. In them therefore come and be healed: and not on the Sabbath-day.

And Jesus answering him, said: Ye hypocrites, doth not every one of you, on the Sabbath-day, loose his ox or his ass from the manger and lead them to water?

And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath-day? And when he said these things, all his adversaries were ashamed: and all the people rejoiced for all the things

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that were gloriously done by him.

**N**ow it was just before the  
Judeans' feast of tabernacles.  
And his brethren said to him:  
Pass from hence and go into  
Judea, that thy disciples also may  
see thy works which thou dost.  
For there is no man that doth any  
thing in secret, and he himself  
seeketh to be known openly. If  
thou do these things, manifest  
thyself to the world. For neither  
did his brethren believe in him.

Then Jesus said to them: My  
time is not yet come; but your  
time is always ready. The world  
cannot hate you: but me it hateth,  
because I

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give testimony of it, that the  
works thereof are evil. Go you up  
to this festival day: but I go not  
up to this festival day, because  
my time is not accomplished.

When he had said these things,  
he himself stayed in Galilee. But  
after his brethren were gone up,  
then he also went up to the feast,  
not openly, but, as it were, in  
secret. The Judeans therefore  
were seeking him on the festival  
day and saying: Where is he? And  
there was much murmuring  
concerning him among the  
multitude. For some said: He is a  
good man. And others said: No,  
but he seduceth the people. Yet  
no man spoke openly of him, for  
fear of the Judeans.

Now, about the midst of the  
feast, Jesus went up into the  
temple and taught. And the  
Judeans wondered,

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saying: How doth this man know letters, having never learned?

Jesus answered them and said: My doctrine is not mine, but his that sent me. If any man will do the will of him, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh the glory of him that sent him, he is true and there is no injustice in him. Did not Moses give you the law, and yet none of you keepeth the law? Why seek you to kill me? The multitude answered and said: Thou hast a devil. Who seeketh to kill thee?

Jesus answered and said to them: One work I have done: and you all wonder. Therefore, Moses gave you circumcision not because it is of Moses,

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but of the fathers: and on the Sabbath-day you circumcise a man. If a man receive circumcision on the Sabbath-day, that the law of Moses may not be broken: are you angry at me, because I have healed the whole man on the Sabbath-day? Judge not according to the appearance: but judge just judgement.

Some therefore of Jerusalem said: Is not this he whom they seek to kill? And behold, he speaketh openly: and they say nothing to him. Surely the rulers have not learned for a truth that this is the Christ? But we know this man, whence he is: but when the Christ cometh, no man knoweth, whence he is.

Jesus therefore cried out in the temple, teaching and saying: You both know me, and you know whence I am. And I am not come of myself: but he is true, who sent me, whom you know not.

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I know him, because I am from him: and he hath sent me. And if I shall say that I know him not, I shall be like to you, a liar.

They sought therefore to apprehend him: and no man laid hands on him, because his hour was not yet come. But of the people many believed in him and said: When the Christ cometh, surely he will not do more miracles than this man doth?

**A**nd one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me. But he said to him: Man, who hath appointed me judge or divider over you? And he said to them: Take heed and beware of all covetousness: for a man's life doth not consist in the abundance of things which he possesseth.

And he spoke a similitude to them, saying:

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The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits? And he said: This will I do: I will pull down my barns and will build greater: and into them will I gather all things that are grown to me and my goods. And I will say to my soul: Soul, thou hast much goods laid up for many years. Take thy rest: eat, drink, make good cheer.

But God said to him: Thou fool, this night do they require thy soul of thee. And whose shall those things be which thou hast provided? So is he that layeth up treasure for himself and is not rich towards God.

**A**nd when he was gone forth into the way, a certain man, running up and kneeling before him, asked him, saying: Good master, what good shall I do that I may have life everlasting? He said to him: Why askest thou me concerning good? None is good but one, that is God. But if thou wilt enter into life,

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keep the commandments.

He said to him: Which? And Jesus said: Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness; honour thy father and mother: and, Thou shalt love thy neighbour as thyself.

The young man saith to him: All these have I kept from my youth, what is yet wanting to me? And Jesus, looking on him, loved him and said to him: One thing is wanting unto thee: if thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. And when the young man had heard this word, he went away sad, for he was indeed very rich and he had great possessions.

And Jesus looking round about, saith to his disciples: With how much difficulty shall they that have riches enter into the kingdom of God! Indeed, I say to you, that a rich man shall with difficulty enter into the kingdom of heaven.

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And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven. And when they had heard this, the disciples wondered much, saying: Who then can be saved?

And Jesus beholding, said to them: With men this is impossible: but with God all things are possible. Then Peter answering, said to him: Behold we have left all things, and have followed thee: what therefore shall we have? And Jesus said to them: Indeed I say to you, that you who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel.

Indeed I say to you: everyone that hath left home or parents or brethren or sisters or father or mother

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or wife or children or lands, for the kingdom of Heaven's sake, and for my name's sake, and for the gospel, shall receive a hundredfold, now in this time: houses and brethren and sisters and mothers and children and lands, with persecutions: and in the future, they shall possess life everlasting. And many that are first, shall be last: and the last shall be first.

Now the Pharisees, who were covetous, heard all these things: and they derided him. And he said to them: you are they who justify yourselves before men, but God knoweth your hearts. For that which is high to men is an abomination before God.

**A**gain he said: There was a certain rich man who was clothed in purple and fine linen and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate,

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full of sores, desiring to be filled with the crumbs that fell from the rich man's table. And moreover the dogs came and licked his sores.

And it came to pass that the beggar died and was carried by the angels into Abraham's bosom. And the rich man also died: and he was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham afar off and Lazarus in his bosom: And he cried and said: Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water to cool my tongue: for I am tormented in this flame.

And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things: but now he is comforted and thou art tormented. And besides all this, between us and you,

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there is fixed a great void, so that they who would pass from hence to you cannot, nor from thence come hither. And he said: Then, father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren, That he may testify unto them, lest they also come into this place of torments.

And Abraham said to him: They have Moses and the prophets. Let them hear them. But he said: No, father Abraham: but if one went to them from the dead, they will do penance. And he said to him: If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead.

**A**nd he said also to his disciples: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. And he called him and said to him: How is it that I hear this of thee? Give an account of thy stewardship: for now thou canst be steward no longer.

And the steward said within himself: What shall I do, because my lord

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taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses.

Therefore, calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: A hundred barrels of oil. And he said to him: Take thy bill and sit down quickly and write fifty. Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill and write eighty.

And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity: that when you shall fail, they may receive you into everlasting dwellings.

He that is faithful in that which is least is faithful also in that which is greater:



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and he that is unjust in that which is little is unjust also in that which is greater. If then you have not been faithful in the unjust mammon, who trusts you with that which is your own? And if you have not been faithful in that which is another's, who will give you that which is your own?

And that servant, who knew the will of his lord and prepared not himself and did not according to his will, shall be beaten with many stripes. But he that knew not and did things worthy of stripes shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more.

Know you not that I am come to cast fire on the earth. And what will I, but that it be kindled? And I have a baptism wherewith I am to be baptised. And how am I troubled until it be accomplished?

**F**or the kingdom of heaven is like to a householder, who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day,

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he sent them into his vineyard. And going out about the third hour, he saw others standing in the marketplace idle. And he said to them: Go you also into the vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go ye also into my vineyard.

And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: And they also received every man a penny. And receiving it they murmured against the master of the house, Saying:

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These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats.

Thereupon he answering said to one of them: friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy perception perverse? because I am right. So shall the last be first and the first last. For many are called but few chosen.

**A**nd it came to pass, when Jesus went into the house of a chief of the Pharisees, on the Sabbath-day, to eat bread that they watched him. And behold, there was a certain man before him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath-day? But they held their peace.

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But he taking him, healed him and sent him away.

And answering them, he said: Which of you shall have an ass or an ox fall into a pit and will not immediately draw him out, on the Sabbath-day? And they could not answer him to these things.

And he spoke a parable also to them that were invited, marking how they chose the highest seats at the table, saying to them: when thou art invited to a wedding, sit not down in the highest place, lest perhaps one more honourable than thou be invited by him: and he that invited thee and him, come and say to thee: Give this man place. And then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place; that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee, because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

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And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends nor thy brethren nor thy kinsmen nor thy neighbours who are rich; lest perhaps they also invite thee again, and a recompense be made to thee. But when thou makest a feast, call the poor, the maimed, the lame and the blind. And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just. When one of them that sat at table with him had heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God.

**A**fter these things, it was just before the pasch, the festival day of the Judeans. And it came to pass, as he was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off. And lifted up their voice, saying: Jesus, Master, have mercy on us.

When he saw them, he said:

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Go, shew yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before his feet, giving thanks. And this was a Samaritan.

And Jesus answering, said: Were not ten made clean? And where are the nine? Is there no one found to return and give glory to God, but this stranger? And he said to him: Arise, go thy way; for thy faith hath made thee whole.

**T**hen taking again the twelve, he said to them: Behold, we go up to Jerusalem; and all things shall be accomplished which were written by the prophets concerning the Son of man. He shall even be betrayed to the chief priests and to the scribes, and they shall deliver him to the Gentiles and he shall be mocked and scourged and spit upon and crucified, and the third day shall rise again.

Then came to him the mother of the sons of Zebedee with her sons, worshipping

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and asking something of him. He said to her: What wilt thou? She saith to him: say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. And Jesus answering, said to them: You know not what you ask. Can you drink the chalice that I shall drink, or be baptised with the baptism wherewith I am baptised? They say to him: We can. He saith to them: My chalice indeed you shall drink; and with the baptism wherewith I am baptised you shall be baptised. But to sit on my right and left hand is not mine to give to you, but to them for whom it is prepared by my Father.

And the ten, hearing it, were moved with indignation against the two brethren. But Jesus called them to him and said: You know that the princes of the Gentiles lord it over them; and that they that are the greater, exercise power upon them. It shall not be so among you:

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but whosoever would be the greater among you, let him be your minister, and he that would be first among you shall be your servant. Even as the Son of man is not come that he might be ministered unto, but that he might minister and to give his life as a ransom for many.

**A**nd a certain man said to him: Lord, so they are few that may be saved? But he said to them: Strive to enter by the narrow gate: for many, I say to you, shall seek to enter and shall not be able. But when the master of the house shall be gone in and shall shut the door, you shall begin to stand without; and knock, saying: Lord, open to us. And he answering, shall say: I know you not, whence you are. Then you shall begin to say: We have eaten and drunk in thy presence: and thou hast taught in our streets. And he shall say to you:

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I know you not, whence you are.  
Depart from me, all ye workers of iniquity.

There shall be weeping and gnashing of teeth; when you shall see Abraham and Isaac and Jacob and all the prophets to enter into the kingdom of God: and you yourselves thrust out. And there shall come from the east and the west and the north and the south: and shall sit down in the kingdom of God. And behold, they are last that shall be first: and they are first that shall be last.

**A**nd entering he walked through Jericho. And behold, there was a man named Zacheus, who was the chief of the publicans: and he was rich, and he sought to see Jesus who he was: and he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore tree, that he might see him:

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for he was to pass that way. And when Jesus was come to the place, looking up, he saw him and said to him: Zacheus, make haste and come down: for this day I must abide in thy house. And he made haste and came down and received him with joy.

And when all saw it, they murmured, saying, that he was gone to be a guest with a man that was a sinner. But Zacheus standing, said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him fourfold. Jesus said to him: This day is salvation come to this house, because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

**A**nd when they went out from Jericho, a great multitude followed him. And behold two blind men,

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of whom was Bartimeus the son of Timeus, sitting by the way side heard that Jesus the Nazarene passed by. And they cried out, saying: O Lord, thou son of David, have mercy on us. And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: O Lord, thou son of David, have mercy on us.

And Jesus stood and called them and said: What will ye that I do to you? They say to him: Lord, that our eyes be opened. And Jesus having compassion on them, touched their eyes, and immediately they saw and followed him glorifying the Lord. And all the people, when they saw it, gave praise to God.

**A**nd when they drew nigh to Jerusalem and were come to Bethphage, unto mount Olivet, then Jesus sent two disciples, saying to them: Go ye into the village

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that is before you: and immediately you shall find an ass tied and her colt tied with her, on which no man ever hath sitten: loose him and bring him to me, and if any man shall say anything to you, tell him: Because the Lord hath need of his service, and forthwith he will let him go.

And the disciples going, did as Jesus commanded them. And as they were loosing the colt, the owners thereof said to them: Why loose you the colt? They said: Because the Lord hath need of him, and they let him go with them, and they brought the colt to Jesus, threw their garments upon the colt and made him sit thereon.

Now all this was done that it might be fulfilled which was spoken

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by the prophet, saying:

*Tell ye the daughter of Sion:  
Behold thy king cometh to thee,  
meek*

*sitting on the colt of an ass  
that is used to the yoke.*

These things his disciples did not understand at the first: but when Jesus was glorified, then they remembered that these things were written of him and that they had done these things to him.

And as he went, many spread their garments in the way: and others cut boughs from the trees and strewed them in the way.

And when he was now coming near the descent of Mount Oliveṯ, the whole multitude there began with joy to praise God with a loud voice; and the multitudes that went before and that followed cried, saying: Hosanna to the son of David! Blessed be the king who cometh in the name of the Lord! Peace in heaven

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and glory on high! Blessed be the kingdom of our father David that cometh: Hosanna in the highest.

And on the next day, a great multitude that was come to the festival day, when they had heard that Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet him and cried Hosanna. Blessed is he that cometh in the name of the Lord, the king of Israel! And some of the Pharisees, from amongst the multitude, said to him: Master, rebuke thy disciples. To whom he said: I say to you that if these shall hold their peace, the stones will cry out.

And when he drew near, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes.

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For the days shall come upon thee: and compass thee round and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee. And they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation.

**A**nd when he was come into Jerusalem, the whole city was moved, saying: Who is this? And the people said: This is Jesus, the prophet from Nazareth of Galilee.

And Jesus went into the temple of God, and when he had made, as it were, a scourge of little cords, he cast out all them that sold and bought in the temple, the sheep also and the oxen: and the tables of the money changers, he poured out, and the chairs of them that sold doves he overthrew.

And he saith to them: Take these things hence, and make not the house of my Father a house of traffic. It is written,  
*My house*

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*shall be called the house of prayer to all nations,* but you have made it a den of thieves. And he suffered not that any man should carry a vessel through the temple. And his disciples remembered, that it was written:

*The zeal of thy house hath eaten me up.*

And there came to him the blind and the lame in the temple: and he healed them.

And the chief priests and scribes, seeing the wonderful things that he did and the children crying in the temple and saying: Hosanna to the son of David, were moved with indignation, and said to him: Hearst thou what these say? And Jesus said to them: You now, have you never read:

*Out of the mouth of infants and of sucklings thou hast perfected praise?*

The Judeans, therefore, answered, and said to him: What sign dost thou shew unto us, seeing thou dost these things?

Jesus answered and said to them: Destroy this temple; and in three days I will raise it up. The Judeans then said: Six and forty years was this



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temple in building; and wilt thou raise it up in three days? But he spoke of the temple of his body.

**A**nd looking on, he saw the rich men cast their gifts into the treasury. And he saw also a certain poor widow casting in two brass mites, which make a farthing. And calling his disciples together, he saith to them: Verily, I say to you that this poor widow hath cast in more than they all. For all these have of their abundance cast into the offerings of God: but she of her want hath cast in all the living that she had.

And to some who trusted in themselves as just and despised others, he spoke also this parable: Two men went up into the temple to pray: the one a Pharisee and the other a publican. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust,

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adulterers, as also is this publican. I fast twice in a week: I give tithes of all that I possess.

And the publican, standing afar off, would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down into his house justified rather than the other: because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

And leaving them, when now the eventide was come, he went out of the city into Bethania and remained here. And the multitude, knowing he had left the city, followed him: and he receiving them, healed them who had need of healing.

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**A**nd there was a man of the Pharisees, named Nicodemus, a ruler of the Judeans. This man came to Jesus by night and said to him: Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him.

Jesus answered and said to him: Indeed, indeed, I say to thee, unless a man be born again, he cannot see the kingdom of God. Nicodemus saith to him: How can a man be born when he is old? Surely he cannot enter a second time into his mother's womb and be born again?

Jesus answered: Indeed, indeed, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit.

Wonder not that I said to thee: You must be born again. The Spirit breatheth where he will and thou hearest his voice: but thou knowest not whence he cometh and whither he goeth. So is every one that is born of the Spirit.

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Nicodemus answered and said to him: How can these things be done?

Jesus answered and said to him: Art thou a master in Israel, and knowest not these things? Indeed, indeed, I say to thee that we speak what we know and we testify what we have seen: and you receive not our testimony.

If I have spoken to you earthly things, and you believe not: how, if I shall speak to you heavenly things, will you believe? And no man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven.

And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up, that whosoever believeth in him may not perish, but may have life everlasting.

For God so loved the world, as to give his only acknowledged Son: that whosoever believeth in him may not perish, but may have life everlasting.

For God sent not his Son into the world, to judge the world: but that the world may be saved by him.

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He that believeth in him is not judged. But he that doth not believe is already judged: because he believeth not in the name of the only acknowledged Son of God.

And this is the judgement: Because the light is come into the world and men loved darkness rather than the light: for their works were evil. For every one that doth evil hateth the light and cometh not to the light, that his works may not be reproved; but he that doth truth cometh to the light, that his works may be made manifest: because they are done in God.

And every man returned to his own house.

And Jesus went on unto mount Olivet. And early in the morning he came again into the temple: and all the people came to him. And sitting down he taught them.

**A**nd the scribes and Pharisees bring unto him a woman taken in adultery: and they set her in the midst,

And said to him: Master, this woman even now was taken in adultery.

Now in the law Moses commanded us to stone such a one. But what sayest thou?

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And this they said tempting him, that they might accuse him. But Jesus stooping down, wrote with his finger on the ground.

When therefore they continued asking him, he rose up and said to them: He that is without sin among you, let him first cast a stone at her.

And again stooping down, he wrote on the ground. But they hearing this, went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst. Then Jesus rising up, said to her: Woman, where are they that accused thee? Hath no man condemned thee?

She said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.

**A**nd in the morning, returning into the city, he was hungry. And seeing a certain fig tree by the way side, he came to it and found nothing on it but leaves only; for it was not the time for figs. And he saith to it: May no fruit grow on thee henceforward for ever. And immediately the fig tree withered away. And the disciples seeing it wondered,

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saying: How is it presently withered away?

And when evening was come, he went forth out of the city. And when they passed by in the morning they saw the fig tree dried up from the roots. And Peter remembering, said to him: Rabbi, behold the fig tree which thou didst curse is withered away.

And Jesus answering, saith to them: Have the faith of God. Indeed, I say to you, if you shall have faith and not have doubted in your heart, not only this of the fig tree shall you do, but also if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done.

And the apostles said: Lord, Increase our faith. And Jesus said: all things, whatsoever you ask when ye pray, believe that you shall receive: and they shall come unto you. And when you shall stand to pray, forgive, if you have aught against any man: that your Father also, who is in heaven, may forgive you your sins.

**A**nd he spoke also a parable to them, that we ought always to pray and not to faint. There was a judge in a certain city, who feared not God

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nor regarded man.

And there was a certain widow in that city; and she came to him, saying: Avenge me of my adversary. And he would not for a long time. But afterwards he said within himself: Although I fear not God nor regard man, yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me.

And the Lord said: Hear what the unjust judge saith. And will not God revenge his elect who cry to him day and night? And will he have patience in their regard? I say to you that he will quickly revenge them. But yet the Son of man, when he cometh, shall he find, think you, faith on earth?

**A**nd when he was come into the temple, and it came to pass as he was teaching the people and preaching the gospel, there came to him, the chief priests and elders of the people, saying: By what authority dost thou these things?

Jesus answering, said to them: I also will ask you one question, which if you shall tell me,

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I will also tell you by what authority I do these things. The baptism of John, whence was it? From heaven or from men? But they thought within themselves, saying: If we shall say, from men, we are afraid of the multitude: for all held John as a prophet.

And answering Jesus, they said: We know not. He also said to them: Neither do I tell you by what authority I do these things.

But what think you? A certain man had two sons: and coming to the firstborn\*, he said: Son, go work to day in my vineyard. And he answering, said: I will not. But afterwards, being moved with repentance, he went.

And coming to the other, he said in like manner. And he answering said: I go, Sir. And he went not.

Which of the two did the father's will? They say to him: The younger\*\*. Jesus saith to them: Indeed I say to you that the publicans and the harlots shall go into the kingdom of God before you.

For John came to you in the way of justice: and you did not believe him.

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But the publicans and the harlots believed him: but you, seeing it, did not even afterwards repent, that you might believe him.

**H**ear ye another parable. There was a man, a householder, who planted a vineyard and made a hedge round about it and dug in it a press and built a tower and let it out to husbandmen and went into a strange country.

And when the time of the fruits drew nigh, he sent his servants to the husbandmen that they might receive the fruits thereof. And the husbandmen laying hands on his servants, beat one and killed another and stoned another.

Again he sent other servants, more than the former; and they did to them in like manner. And last of all he sent to them his son, saying: They will perhaps reverence my son. But the husbandmen seeing the son, said among themselves: This is the heir: come, let us kill him, and we shall have his inheritance. And taking him, they cast him forth out of the vineyard and killed him.

When therefore the lord of the vineyard shall come, what will he do to those husbandmen?

\* In the context of children, first usually means firstborn.

\*\* 'novissimus' – 'newest' :: there is NO sense in which this can be interpreted as 'first', as the Douay Gospel does with great perversity. It can thus only truly mean 'youngest', this is the word found by Ephraem Syrus, reading Tatian. It is clearly the answer which defies justice, which is why Our Lord reviles the Pharisees so fervently. This reply, though does concur with Roman Law, for which, non compliance merits the flogging of a slave, whereas disobedience merits execution on the spot.

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They say to him: He will bring those evil men to an evil end and let out his vineyard to other husbandmen that shall render him the fruit in due season.

Jesus saith to them: Have you never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner? By the Lord this has been done; and it is wonderful in our eyes. Therefore I say to you that the kingdom of God shall be taken from you and shall be given to a nation yielding the fruits thereof. All who shall fall on this stone shall be broken: but on whomsoever it shall fall, it shall grind him to powder.

And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them. And seeking to lay hands on him, they feared the multitudes, because they held him as a prophet.

And Jesus answering, told them, again in parables:

**T**he kingdom of heaven is likened to a king who made a marriage for his son and invited more also.

At the hour of supper

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he sent his servants to call them that were invited to the marriage: and they would not come.

And they began all at once to make excuse. The first said to him: I have bought a farm and I must needs go out and see it. I pray thee, hold me excused.

And another said: I have bought five yoke of oxen and I go to try them. I pray thee, hold me excused.

And another said: I have married a wife; and therefore I cannot come.

Again he sent other servants, saying: Tell them that were invited, Behold, I have prepared my dinner: my beeves and fatlings are killed, and all things are ready. Come ye to the marriage.

But they neglected and went their ways, one to his farm and another to his merchandise. And the rest laid hands on his servants and, having treated them contumeliously, put them to death.

But when the king had heard of it, he was angry: and sending his armies, he destroyed those murderers and burnt their city.

Then he saith to his servants: The marriage indeed is ready; but they that were invited

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were not worthy. Go ye therefore into the highways, into the streets and lanes of the city, and as many as you shall find, the poor and the feeble and the blind and the lame, call to the marriage.

And the servant said: Lord, it is done as thou hast commanded; and yet there is room.

And the Lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you that none of those men that were invited shall taste of my supper. And his servants went forth into the ways, and gathered together all that they found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests: and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither not having on a wedding garment? Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness. There shall be weeping and gnashing of teeth. For many are called, but few are chosen.

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Then the Pharisees going, consulted among themselves how to ensnare him in his speech. And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker and teachest the way of God in truth. Neither carest thou for any man: for thou dost not regard the person of men. Tell us therefore what dost thou think? Is it lawful to give tribute to Cæsar, or not?

But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites? Shew me the coin of the tribute. And they offered a penny.

And Jesus saith to them: Whose image and inscription is this? They say to him: Cæsar's. Then he saith to them: Render therefore to Cæsar the things that are Cæsar's; and to God, the things that are God's. And hearing this, they wondered and, leaving him, went their ways.

That day there came to him the Sadducees, who say there is no resurrection; and asked him, saying: Master, Moses said: If a man die having no son, his brother shall marry his wife

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and raise up issue to his brother.

Now there were with us seven brethren: and the first having married a wife, died; and not having issue, left his wife to his brother. In like manner the second died childless, and the third took her, and all the seven: and they left no children. And last of all the woman died also. In the resurrection therefore, whose wife of them shall she be? For they all had her.

And Jesus said to them: You err, not knowing the Scriptures nor the power of God. The children of this world marry and are given in marriage. But they that shall be accounted worthy of that world and of the resurrection from the dead shall neither be married nor take wives, neither can they die any more, but shall be as the angels of God in heaven and are the children of God, being the children of the resurrection.

Now that the dead rise again, have you not read in the book of Moses, how in the bush, that it is spoken by God, saying:

*I am the God of Abraham  
and the God of Isaac  
and the God of Jacob?*

He is not the God of the dead, but of the living, for all live to him.

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You therefore do greatly err.

And the multitudes hearing it were in admiration at his doctrine. And some of the scribes answering, said to him: Master, thou hast said well.

**B**ut the Pharisees, seeing that he had silenced the Sadducees, came together. And there came one of the scribes, a doctor of the law, tempting him and saying: Master, which is the greatest commandment in the law?

Jesus said to him: The first commandment of all is:

*Hear, O Israel:*

*the Lord our God is one God,  
and thou shalt love the Lord  
thy God*

*with thy whole heart  
and with thy whole soul  
and with thy whole mind  
and with thy whole strength.*

This is the first and the greatest commandment.

And the second is like to this:

*Thou shalt love thy neighbour as  
thyself.*

On these two commandments dependeth the whole law and the prophets.

And the scribe said to him:

Well, Master, thou hast said in truth that there is one God and there is no other besides him.

And that he should be loved with the whole heart and with the whole understanding and with the whole soul and with the whole strength. And to love one's neighbour



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as one's self is a greater thing than all holocausts and sacrifices.

And Jesus seeing that he had answered wisely, said to him: Thou art not far from the kingdom of God. Thou hast answered right. This do: and thou shalt live.

But he willing to justify himself, said to Jesus: And who is my neighbour?

And Jesus answering, said: A certain man went down from Jerusalem to Jericho and fell among robbers, who also stripped him and having wounded him went away, leaving him half dead.

And it chanced, that a certain priest went down the same way: and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by.

But a certain Samaritan, passing, came near him: and seeing him, was moved with compassion: and going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn and took care of him. And the next day he took out two pence

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and gave to the host and said: Take care of him; and whatsoever thou shalt spend over and above, I, at my return, will repay thee.

Which of these three, in thy opinion, was neighbour to him that fell among the robbers?

Thereupon he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner.

**A**nd he was teaching daily in the temple. And the chief priests and the scribes and the rulers of the people sought to destroy him, and they found not what to do to him: for all the people were very attentive to hear him.

The Pharisees heard the people murmuring these things concerning him: and the rulers and Pharisees sent ministers to apprehend him.

Jesus therefore said to them: Yet a little while I am with you: and then I go to him that sent me. You shall seek me and shall not find me: and where I am, thither you cannot come.

The Judeans therefore said among themselves: Whither is he about to go, that we shall not find him? Surely not unto the dispersed

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among the Gentiles is he about to go, and teach the Gentiles? What is this saying that he hath said: You shall seek me and shall not find me? And: Where I am, you cannot come?

And on the last, and great day of the festivity, Jesus stood and cried, saying: If any man thirst, let him come to me and drink. He that believeth in me, as the scripture saith: Out of his belly shall flow rivers of living water.

Now this he said of the Spirit which they should receive who believed in him: for as yet the Spirit was not given, because Jesus was not yet glorified.

Of that multitude therefore, when they had heard these words of his, some said: This is the prophet indeed. Others said: This is the Christ. But some said: Surely the Christ comes not out of Galilee? Doth not the scripture say: That Christ cometh of the seed of David and from Bethlehem the town where David was? So there arose a dissension among the people because of him.

The ministers therefore came to the chief priests and the Pharisees. And they said to them: Why have you not brought him?

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The ministers answered: Surely no man has spoken like this man.

The Pharisees therefore answered them: Surely you are not also seduced? Surely not any one of the rulers believed in him, or of the Pharisees? But this multitude, that knoweth not the law, are accursed.

Nicodemus said to them, (he that came to him by night, who was one of them:) Surely our law judges not any man, unless it first hear him and learn what he doth?

They answered and said to him: Surely thou art not also a Galilean? Search the scriptures, and see that out of Galilee a prophet riseth not.

**A**nd the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? Whose son is he? They say to him: David's.

He saith to them: How then doth David in the book of Psalms, call him Lord, saying:

*The Lord said to my Lord:  
Sit on my right hand,  
until*

*I make thy enemies thy  
footstool?*

If David then in spirit

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call him Lord, how is he his son?

And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.

**A**gain, Jesus spoke to them, saying: I am the light of the world. He that followeth me walketh not in darkness, but shall have the light of life.

The Pharisees said to him: Thou givest testimony of thyself. Thy testimony is not true.

Jesus answered and said to them: Although I give testimony of myself, my testimony is true: for I know whence I came and whither I go: but you know not whence I come or whither I go.

You judge according to the flesh: I judge not any man. Although I do judge, my judgement is true: because I am not alone, but I and the Father that sent me.

And in your law it is written that the testimony of two men is true. I am one that give testimony of myself: and the Father that sent me giveth testimony of me.

They said therefore to him: Where is thy Father?

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Jesus answered: Neither me do you know, nor my Father. If you did know me, perhaps you would know my Father also. I go: and you shall seek me. And you shall die in your sin. Whither I go you cannot come.

The Judeans therefore said: Surely he will not kill himself, because he said: Whither I go you cannot come?

And he said to them: You are from beneath: I am from above. You are of this world: I am not of this world. Therefore I said to you that you shall die in your sins. For if you believe not that I am he, you shall die in your sin.

They said therefore to him: Who art thou? Jesus said to them: The first thing is that also I speak to you\*. Many things I have to speak and to judge of you. But he that sent me, is true: and the things I have heard of him, these same I speak in the world.

And they understood not that he called God his Father.

Jesus therefore said to them: When you shall have lifted up, the Son of man, then shall you know that I am he and that I do nothing of myself. But as the Father hath taught me, these things I speak. And he that sent me

\* 'principium, qui et loquor vobis' – Douay translates as 'The beginning, who also speak unto you', but this makes no possible sense. The Latin is obscured by the common Latin practice of omitting verbs, especially 'esse', and Douay misses the point entirely. Further obscurity was added to this version by the scribal error converting 'quia' into 'qui'. Schonfeld's 'Original New testament', ISBN 0-947752-20-X, giving 'First comes what I have to say to you', was the guide that helped me resolve this obscurity.

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is with me: and he hath not left me alone. For I do always the things that please him.

When he spoke these things, many believed in him. Then Jesus said to those Judeans who believed him: If you continue in my word, you shall be my disciples indeed and you shall know the truth: and the truth shall make you free.

They answered him: We are the seed of Abraham: and we have never been slaves to any man. How sayest thou: You shall be free?

Jesus answered them: Indeed, indeed, I say unto you that whosoever committeth sin is the servant of sin. Now the servant abideth not in the house for ever: but the son abideth for ever.

If therefore the son shall make you free, you shall be free indeed. I know that you are the children of Abraham: but you seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and you do the things that you have seen with your father.

They answered and said to him: Abraham is our father. Jesus saith them:

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If you be the children of Abraham, do the works of Abraham. But now you seek to kill me, a man who spoke the truth to you, which I have heard of God. This Abraham did not.

You do the works of your father. They said therefore to him: We are not born of fornication: we have one Father, even God.

Jesus therefore said to them: If God were your Father, you would indeed love me. For from God I proceeded and came. For I came not of myself: but he sent me. Why do you not know my speech? Because you cannot hear my word.

You are of your father the devil: and the desires of your father you would do. He was a murderer from the beginning: and he stood not in the truth, because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

But if I say the truth, you believe me not. Which of you shall convince me of sin? If I say the truth to you, why do you not believe me?

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He that is of God heareth the words of God. Therefore you hear them not, because you are not of God.

The Judeans therefore answered and said to him: Do not we say well that thou art a Samaritan and hast a devil?

Jesus answered: I have not a devil: but I honour my Father. And you have dishonoured me. But I seek not my own glory: there is one that seeketh and judgeth. Indeed, indeed, I say to you: If any man keep my word, he shall never see death.

The Judeans therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest: If any man keep my word, he shall never taste death. Surely thou art not greater than our father Abraham who is dead? And the prophets are dead. Whom dost thou make thyself?

Jesus answered: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God, and you have not known him: but I know him. And if I shall say that I know him not,

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I shall be like to you, a liar. But I do know him and do keep his word. Abraham your father rejoiced that he might see my day: he saw it and was glad.

The Judeans therefore said to him: Thou art not yet fifty years old. And hast thou seen Abraham? Jesus said to them: Indeed, indeed, I say to you, before Abraham was made, I AM.

They took up stones therefore to cast at him. But Jesus hid himself and went out of the temple.

**A**nd Jesus passing by, saw a man who was blind from his birth. And his disciples asked him: Rabbi, who hath sinned, this man or his parents, that he should be born blind?

Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.

I must work the works of him that sent me, whilst it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

When he had said these things, he spat on the ground and made clay of the spittle and spread the clay upon his eyes, and said to him: Go, wash in the pool of Siloe, which is interpreted, Sent. He went therefore and washed: and he came seeing.

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The neighbours, therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat and begged? Some said: This is he. But others: By no means, but he is like him. But he said: I am he.

They said therefore to him: How were thy eyes opened? He answered: That man that is called Jesus made clay and anointed my eyes and said to me: Go to the pool of Siloe and wash. And I went: I washed: and I see.

And they said to him: Where is he? He saith: I know not. They bring to the Pharisees him that had been blind. Now it was the Sabbath, when Jesus made the clay and opened his eyes.

Again therefore the Pharisees asked him how he had received his sight. But he said to them: He put clay upon my eyes: and I washed: and I see.

Some therefore of the Pharisees said: This man is not of God, who keepeth not the Sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them.

They say therefore to the blind man again: What sayest thou of him that hath opened thy eyes? And he said:

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He is a prophet.

The Judeans then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight, and asked them, saying: Is this your son, who you say was born blind? How then doth he now see?

His parents answered them and said: We know that this is our son and that he was born blind: but how he now seeth, we know not: or who hath opened his eyes, we know not. Ask himself: he is of age: Let him speak for himself.

These things his parents said, because they feared the Judeans: for the Judeans had already agreed among themselves that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore did his parents say: He is of age. Ask himself.

They therefore called the man again that had been blind and said to him: Give glory to God. We know that this man is a sinner.

He said therefore to them: If he be a sinner, I know not. One thing I know, that whereas I was blind. now I see.

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They said then to him: What did he to thee? How did he open thy eyes?

He answered them: I have told you already, and you have heard. Why would you hear it again? Surely you do not also wish to become his disciples?

They reviled him therefore and said: Be thou his disciple; but we are the disciples of Moses. We know that God spoke to Moses: but as to this man, we know not from whence he is.

The man answered and said to them: Herein, now, is a wonderful thing, that you know not from whence he is, and he hath opened my eyes. Now we know that God doth not hear sinners: but if a man be a server of God and doth his will, him he heareth.

From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God, he could not do anything.

They answered and said to him: Thou wast wholly born in sins; and dost thou teach us? And they cast him out.

**J**esus heard that they had cast him out. And when he had found him, he said to him: Dost thou believe in the Son of God? He answered, and said: Who is he, Lord, that I may believe in him?

And Jesus said to him: Thou hast both seen him; and it is he that talketh with thee.

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And he said: I believe, Lord. And falling down, he worshiped him.

And Jesus said: For judgement I am come into this world: that they who see not may see; and they who see may become blind.

And some of the Pharisees, who were with him, heard: and they said unto him: Surely we are not also blind?

Jesus said to them: If you were blind, you should not have sin: but now you say: We see. Your sin remaineth.

Indeed, indeed, I say to you: He that entereth not by the door into the sheepfold but climbeth up another way, the same is a thief and a robber, but he that entereth in by the door is the shepherd of the sheep. To him the porter openeth: and the sheep hear his voice. And he calleth his own sheep by name and leadeth them out.

And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice. But a stranger they follow not, but flee from him, because they know not the voice of strangers.

This proverb Jesus spoke to them.

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But they understood not what he spoke.

Jesus therefore said to them again: Indeed, indeed, I say to you, I am the entrance of the sheep. All others, as many as have come, are thieves and robbers: and the sheep heard them not.

I am the entrance. By me, if any man enter in, he shall be saved: and he shall go in and go out, and shall find pastures. The thief cometh not, but for to steal and to kill and to destroy. I am come that they may have life and may have it more abundantly.

I am the good shepherd. The good shepherd giveth his life for his sheep; but the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and flieth: and the wolf casteth and scattereth the sheep, And the hireling flieth, because he is a hireling: and he hath no care for the sheep.

I am the good shepherd: and I know mine, and mine know me. As the Father knoweth me, and I know the Father: I also lay down my life for my sheep.

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And other sheep I have that are not of this fold: them also I must bring. And they shall hear my voice: And there shall be one fold and one shepherd.

Therefore doth the Father love me: because I lay down my life, that I may take it again. No man taketh it away from me: but I lay it down of myself. And I have power to lay it down: and I have power to take it up again. This commandment have I received of my Father.

A dissension rose again among the Judeans for these words.

And many of them said: He hath a devil and is mad. Why hear you him? Others said: These are not the words of one that hath a devil. Surely a devil cannot open the eyes of the blind?

**A**nd it was the feast of the dedication at Jerusalem: and it was winter. And Jesus walked in the temple, in Solomon's porch.

The Judeans therefore came round about him and said to him: How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly.

Jesus answered them:



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I speak to you, and you believe not: the works that I do in the name of my Father, they give testimony of me, but you do not believe, because you are not of my sheep.

My sheep hear my voice. And I know them: and they follow me, and I give them life everlasting: and they shall never perish. And no man shall pluck them out of my hand.

That which my Father hath given me is greater than all: and no one can snatch them out of the hand of my Father. I and the Father are one.

The Judeans then took up stones to stone him. Jesus answered them: Many good works I have shewed you from my Father. For which of those works do you stone me?

The Judeans answered him: For a good work we stone thee not, but for blasphemy: and because that thou, being a man, makest thyself God.

Jesus answered them: Is it not written in your law:

*I said,  
you are gods?*

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If he called them gods to whom the word of God was spoken; and the scripture cannot be broken: do you say of him whom the Father hath sanctified and sent into the world: Thou blasphemest; because I said: I am the Son of God?

If I do not the works of my Father, believe me not. But if I do, though you will not believe me, believe the works: that you may know and believe that the Father is in me and I in the Father.

They sought therefore to take him: and he escaped out of their hands. And he went again beyond the Jordan, into that place where John was baptising first. And there he abode.

And many resorted to him: and they said: John indeed did no sign, but all things whatsoever John said of this man were true. And many believed in him.

**N**ow there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and of Martha her sister. And Mary was she that anointed the Lord with ointment

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and wiped his feet with her hair:  
whose brother Lazarus was sick.

His sisters therefore sent to  
him, saying: Lord, behold, he  
whom thou lovest is sick. And  
Jesus hearing it, said to them:  
This sickness is not unto death,  
but for the glory of God: that the  
Son of God may be glorified by it.

Now Jesus loved Martha and  
her sister Mary and Lazarus.  
When he had heard therefore  
that he was sick, he still remained  
in the same place two days.

Then after that, he said to his  
disciples: Let us go into Judea  
again. The disciples say to him:  
Rabbi, the Judeans but now  
sought to stone thee. And goest  
thou thither again?

Jesus answered: Are there not  
twelve hours of the day? If a man  
walk in the day he stumbleth not,  
because he seeth the light of this  
world, but if he walk in the night,

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he stumbleth, because the light is  
not in him.

These things he said; and after  
that he said to them: Lazarus our  
friend sleepeth: but I go that I  
may awake him out of sleep. His  
disciples therefore said: Lord, if  
he sleep, he shall do well.

But Jesus spoke of his death:  
and they thought that he spoke  
of the repose of sleep. Then  
therefore Jesus said to them  
plainly: Lazarus is dead. And I am  
glad, for your sakes; that I was  
not there, that you may believe.  
But, let us go to him.

Thomas therefore, who is  
called Didymus, said to his fellow  
disciples: Let us also go, that we  
may die with him.

Jesus therefore came: and  
found that he had been four days  
already in the grave. Now  
Bethania was near Jerusalem,  
about fifteen furlongs off.

And many of the Judeans were  
come to Martha and Mary, to  
comfort them concerning their  
brother.

Martha therefore, as soon as  
she heard that Jesus was come,  
went to meet him: but Mary sat  
at home.

Martha therefore said to  
Jesus: Lord, if thou hadst been  
here,

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my brother might not have died:  
but now also I know that  
whatsoever thou wilt ask of God,  
He will give it thee.

Jesus saith to her: Thy brother  
shall rise again.

Martha saith to him: I know  
that he shall rise again, in the  
resurrection at the last day.

Jesus said to her: I am the  
resurrection and the life: he that  
believeth in me, although he be  
dead, shall live, and every one  
that liveth and believeth in me  
shall not die for ever. Believest  
thou this?

She saith to him: Yea, Lord, I  
have believed that thou art  
Christ, the Son of the living God,  
who art come into this world.

And when she had said these  
things, she went and called her  
sister Mary secretly, saying: The  
master is come and calleth for  
thee. She, as soon as she heard  
this, riseth quickly and cometh to  
him.

For Jesus was not yet come  
into the town: but he was still in  
that place where Martha had met  
him.

The Judeans therefore, who  
were with her

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in the house and comforted her,  
when they saw Mary, that she  
rose up speedily and went out,  
followed her, saying: She goeth to  
the grave to weep there.

When Mary therefore was  
come where Jesus was, seeing  
him, she fell down at his feet and  
saith to him. Lord, if thou hadst  
been here, my brother might not  
have died.

Jesus, therefore, when he saw  
her weeping, and the Judeans  
that were come with her weeping,  
groaned in the spirit and troubled  
himself, And said: Where have  
you laid him? They say to him:  
Lord, come and see. And Jesus  
wept.

The Judeans therefore said:  
Behold how he loved him. But  
some of them said: Could not he  
that opened the eyes of the man  
born blind have caused that this  
man should not die?

Jesus therefore again groaning  
in himself, cometh to the  
sepulchre. Now it was a cave; and  
a stone was laid over it.

Jesus saith: Take away the  
stone. Martha, the sister of him  
that was dead, saith to him:

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Lord, by this time he stinketh,  
for it is now the fourth day.  
Jesus saith to her: Did not I say  
to thee that if thou believe, thou  
shalt see the glory of God?

They took therefore the stone  
away. And Jesus lifting up his  
eyes, said: Father, I give thee  
thanks that thou hast heard me.  
And I knew that thou hearest me  
always: but because of the people  
who stand about have I said it,  
that they may believe that thou  
hast sent me.

When he had said these things,  
he cried with a loud voice:  
Lazarus, come forth. And  
presently he that had been dead  
came forth, bound feet and hands  
with winding bands. And his face  
was bound about with a napkin.  
Jesus said to them: Loose him and  
let him go.

Many therefore of the  
Judeans, who were come to Mary  
and had seen the things that he  
did, believed in him. But some of  
them went to the Pharisees and  
told them the things that Jesus  
had done.

The chief priests, therefore,

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and the Pharisees gathered a  
council and said: What do we do,  
for this man doth many miracles?  
If we let him alone so, all will  
believe in him; and the Romans  
will come, and take away our place  
and nation.

But one of them, named  
Caiphas, being the high priest  
that year, said to them: You know  
nothing, neither do you consider  
that it is expedient for us that  
one man should die for the people  
and that the whole nation perish  
not.

And this he spoke not of  
himself: but being the high priest  
of that year, he prophesied that  
Jesus should die for the nation.  
And not only for the nation, but  
that the children of God that  
were dispersed might gather  
together in one.

From that day therefore they  
devised to put him to death.

Wherefore Jesus no more  
openly went about among the  
Judeans: but he went into a  
country near the desert, unto a  
city that is called Ephrem. And  
there he abode with his disciples.

And it was soon to be the pasch  
of the Judeans: and many from  
the country went up to  
Jerusalem,

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before the pasch, to purify themselves.

They sought therefore for Jesus; and they discoursed one with another, standing in the temple: What think you that he is not come to the festival day? And the chief priests and Pharisees had given a commandment that, if any man knew where he was, he should tell, that they might apprehend him.

**A**nd it came to pass, when the days of his assumption were accomplishing, that he steadfastly set his face to go to Jerusalem, and he sent messengers before his arrival: and going, they entered into a city of the Samaritans, to prepare for him.

And they received him not, because his appearance was of one going to Jerusalem.

And when his disciples, James and John, had seen this, they said: Lord, wilt thou that we command fire to come down from heaven and consume them? And turning, he rebuked them, And they went into another town.

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**J**esus therefore, six days before the pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life.

And when he was in Bethania, in the house of Simon the leper, a great multitude therefore of the Judeans knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead.

The Pharisees therefore said among themselves: Do you see that we prevail nothing? Behold, the whole world is gone after him.

But the chief priests thought to kill Lazarus also, because many of the Judeans, by reason of him, went away and believed in Jesus.

And they made him a supper there: and Martha served. But Lazarus was one of them that were at table with him.

**M**ary therefore, having an alabaster box of ointment of precious spikenard and having broken open, she poured it out upon the head of Jesus

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as he was at table, and anointed his feet and wiped them with her hair. And the house was filled with the odour of the ointment.

Then said one of his disciples, Judas Iscariot, he that was about to betray him: Why was not this ointment sold for three hundred pence and given to the poor?

Now he said this not because he cared for the poor; but because he was a thief and, having the purse, carried the things that were put therein.

Now there were some that had indignation within themselves and said: Why was this waste of the ointment made?

And Jesus knowing it, said to them: Why do you trouble this woman? She hath wrought a good work upon me. For the poor you have always with you: and whensoever you will, you may do them good: but me you will not have always.

For she in pouring this ointment on my body hath done it for my burial.

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Indeed I say to you, wheresoever the gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her.

And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were if a prophet, would know surely who and what manner of woman this might be that toucheth him, that she is a sinner.

And Jesus answering, said to him: Simon, I have somewhat to say to thee. Thereupon he said: Master, say it.

A certain creditor had two debtors: the one owed five hundred pence and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most?

Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly.

And turning to the woman, he said unto Simon: Dost thou see this woman?

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I entered into thy house: thou gavest me no water for my feet. But she with tears hath washed my feet; and with her hair hath wiped them.

Thou gavest me no kiss. But she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint. But she with ointment hath anointed my feet.

Wherefore, I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And he said to her: Thy sins are forgiven thee.

And they that sat at meat with him began to say within themselves: Who is this that forgiveth sins also? And he said to the woman: Thy faith hath made thee safe. Go in peace.

And having said these things, departed, going up to Jerusalem.

**N**ow there were certain Gentiles among them, who came up to worship on the festival day. These therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying: Sir, we would see Jesus. Philip cometh

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and telleth Andrew. Again Andrew and Philip told Jesus.

But Jesus answered them, saying: The hour is come that the Son of man should be glorified.

Indeed, indeed, I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die it bringeth forth much fruit. He that loveth his life shall lose it and he that hateth his life in this world keepeth it unto life eternal.

If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.

Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour.

Father, glorify thy name. A voice therefore came from heaven: I have both glorified it and will glorify it again.

The multitude therefore that stood

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and were hearing said that it thundered. Others said: An angel spoke to him. Jesus answered and said: This voice came not because of me, but for your sakes.

Now is the judgement of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself. Now this he said, signifying what death he should die.

The multitude answered him: We have heard out of the law that Christ abideth for ever. And how sayest thou: The Son of man must be lifted up? Who is this Son of man?

Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, and the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light.

**A**nd being asked

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by the Pharisees when the kingdom of God should come, he answering them and said: The kingdom of God cometh not with observation. Neither shall they say: Behold here, or behold there. For lo, the kingdom of God is among\* you.

And in the daytime, he was teaching in the temple: but at night going out, he abode in the mount that is called Olivet, and all the people rising early, came to him in the temple, to hear him.

**T**hen Jesus spoke to the multitudes and to his disciples, saying: The scribes and the Pharisees have sitten on the chair of Moses: all things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not. For they say, and do not.

And they bind heavy and insupportable burdens and lay them on men's shoulders: but with a finger of their own they will not move them.

And all their works they do

\* 'within you' – this is the literal translation of the Latin, but Jesus is addressing a crowd, thus means within the limits of the crowd, so 'among you' is more appropriate.



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for to be seen of men. For they make their phylacteries broad and enlarge their fringes and love to walk in long robes.

And they love the principal places at feasts and the principal chairs in the synagogues, and salutations in the market place, and to be called by men, Rabbi.

And all the people heard him gladly.

But be not you called Rabbi. For one is your master: and all you are brethren.

And call none your father upon earth; for one is your father, who is in heaven.

Neither be ye called masters: for one is your master, Christ.

He that is the greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled: and he that shall humble himself shall be exalted.

Woe to you, Pharisees, because you love the uppermost seats in the synagogues and salutations in the marketplace.

Woe to you scribes and Pharisees, lawyers, hypocrites,

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for you have taken away the key of knowledge, and you shut the kingdom of heaven against men: for you yourselves do not enter in and those that are going in, you suffer not to enter.

Woe to you Pharisees, hypocrites, who devour the houses of widows under the pretence of long prayer, you shall receive greater damnation.

Woe to you, scribes and Pharisees, hypocrites, because you go round about the sea and the land to make one proselyte. And when he is made, you make him the child of hell twofold more than yourselves.

Woe to you, blind guides, that say, Whosoever shall swear by the temple, it is nothing; but he that shall swear by the gold of the temple is a debtor. Ye foolish and blind: for which is greater, the gold or the temple that sanctifieth the gold?

And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it is a debtor. Ye blind: for which is greater, the gift or the altar that sanctifieth the gift?

He therefore that sweareth by the altar

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swareth by it and by all things that are upon it, and he that sweareth by the temple sweareth by it and by him that dwelleth in it, and he that sweareth by heaven sweareth by the throne of God and by Him that sitteth thereon.

Woe to you, scribes and Pharisees, hypocrites; who tithe mint and anise and cumin and rue and every herb, and have left the weightier things of the law: judgement and mercy and faith and the charity of God.

These things you ought to have done and not to leave those undone. Leaders of the blind, who strain out a gnat and swallow a camel.

Woe to you, scribes and Pharisees, hypocrites; because you make clean the outside of the cup and of the dish, but within they are full of rapine and uncleanness.

Thou blind Pharisee, first make clean the inside

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of the cup and of the dish, that also the outside may become clean.

Woe to you, because you are as sepulchres that are not visible: and men that walk over are not aware.

Woe to you, scribes and Pharisees, hypocrites; because you are like to whited sepulchres, because outwardly they appear to men beautiful, but within are full of dead men's bones and of all filthiness.

So you also outwardly indeed appear to men just: but inwardly you are full of hypocrisy and iniquity.

And one of the lawyers answering, saith to him: Master, in saying these things, thou reproachest us also.

But he said: Woe to you lawyers also, because you load men with burdens which they cannot bear and you yourselves touch not the packs with one of your fingers.

Woe to you, scribes and Pharisees, hypocrites, that build the sepulchres of the prophets and adorn the monuments of the just,

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and say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets. Fill ye up then the measure of your fathers.

You serpents, generation of vipers, how will you flee from the judgement of hell?

For this cause also the wisdom of God said: I will send to them prophets and apostles: and wise men and scribes: some of them you will put to death and crucify: and some you will scourge in your synagogues and persecute from city to city, that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar.

Indeed I say to you, all these things shall come upon this generation.

**J**erusalem, Jerusalem, thou that killest the prophets

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and stonest them that are sent unto thee, how often have I wished to gather together thy children, as the hen doth gather her chickens under her wings, and thou wast unwilling? Behold, your house shall be left to you, desolate.

For I say to you, you shall not see me henceforth until you say: Blessed is he that cometh in the name of the Lord.

**H**owever, many of the chief men believed in him: but because of the Pharisees they did not confess him, that they might not be cast out of the synagogue. For they loved the glory of men more than the glory of God.

But Jesus cried and said: He that believeth in me doth not believe in me, but in him that sent me. And he that seeth me, seeth him that sent me.

I am come, a light into the world, that whosoever believeth in me may not remain in darkness.

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And if any man hear my words and keep them not, I do not judge him for I came not to judge the world, but to save the world.

He that despiseth me and receiveth not my words hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day.

For I have not spoken of myself: but the Father who sent me, he gave me commandment what I should say and what I should speak. And I know that his commandment is life everlasting. The things therefore that I speak, even as the Father said unto me, so do I speak.

These things Jesus spoke: and he went away and hid himself from them.

And whereas he had done so many miracles before them, they believed not in him: That the saying of Isaias the prophet might be fulfilled, which he said:

*Lord,  
who hath believed our hearing?  
And to whom  
hath the arm of the Lord been  
revealed?*

These things said Isaias, when he saw his glory, and spoke of him.

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**A**nd as he was going out of the temple, his disciples came to shew him the buildings of the temple, saying: Master, behold what manner of stones and what buildings are here.

And Jesus answering, said: See ye all these great buildings? Indeed I say to you, the days will come in which there shall not be left here a stone upon a stone that shall not be destroyed.

**A**nd as he sat on the mount of Olivet opposite the temple, the disciples came to him privately, and they asked him, saying: Master, tell us, when shall these things be? And what shall be the sign of thy coming when all these things shall begin to be fulfilled?

And he said to his disciples: The days will come when you shall desire to see one day of the Son of man. And you shall not see it.

Take heed that no man seduce you. For many will come in my name saying, I am Christ. And they will seduce many.

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And when you shall hear of wars and rumours of wars, and seditions, be not terrified: for these things must come to pass: but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom: And there shall be pestilences and famines and earthquakes in places, and terrors from heaven and great signs. Now all these are the beginnings of sorrows.

Then shall they deliver you up to be afflicted and shall put you to death: and you shall be hated by all nations for my name's sake.

But a hair of your head shall not perish, and in your patience you shall possess your souls.

Lay it up therefore in your hearts, not to meditate before how you shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay.

Then shall many be scandalised and shall betray one another and shall hate one another.

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And many false prophets shall rise and shall seduce many. And because iniquity hath abounded, the charity of many shall grow cold, but he that shall persevere to the end, he shall be saved.

And this gospel of the kingdom shall be preached in the whole world, for a testimony to all nations: and then shall the consummation come.

When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth let him understand! And when you shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand.

Then let those who are in Judea flee to the mountains: and those who are in the midst thereof depart out: and those who are in the countries not enter into it. For these are the days of vengeance, that all things may be fulfilled, that are written.

But woe to them that are with child

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and give suck in those days: for there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword and shall be led away captives into all nations: and Jerusalem shall be trodden down by the Gentiles until the times of the nations be fulfilled.

But pray that your flight be not in the winter or on the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall there be.

And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea, and of the waves, men withering away for fear and expectation of what shall come upon the whole world.

And unless those days had been shortened, no flesh should be saved: but for the sake of the elect

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those days shall be shortened.

Then if any man shall say to you, Lo here is Christ, or there: do not believe him. For there shall arise false Christs and false prophets and shall shew great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you, beforehand.

If therefore they shall say to you, Behold he is in the desert: go ye not out. Behold he is in the passages: believe it not. For as brightening cometh out of the east and appeareth even into the west: so shall also the coming of the Son of man be.

And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven and the powers of heaven shall be moved. And then shall appear the sign of the Son of man in heaven.

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And then shall all tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And then he shall send his angels with a trumpet and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them.

But when these things begin to come to pass, look about and lift up your heads, because your redemption is at hand.

**A**nd from the fig tree learn a parable: When the branch thereof is now tender and the leaves come forth, and all the trees, when they now shoot forth their fruit, you know that summer is nigh.

So you also, when you shall see all these things have happened, know ye that it is nigh, even at the doors.

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Indeed I say to you that this generation shall not pass until all these things be done. Heaven and earth shall pass: but my words can not pass.

And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life: and that day come upon you suddenly: for as a snare shall it come upon all that sit upon the face of the whole earth.

Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come and to stand before the Son of man.

For ye know not when the time is. For of that day and hour no one knoweth, neither the Son nor the angels in heaven, but the Father alone.

**A**nd as in the days of Noe, so shall also the coming of the Son of man be. For, as in the days

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before the flood they were eating and drinking, marrying and giving in marriage, even until that day in which Noe entered into the ark, and they knew not until the flood came and took them all away: so also shall the coming of the Son of man be.

Likewise as it came to pass in the days of Lot. They did eat and drink, they bought and sold, they planted and built: and in the day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed.

Then he that is on the housetop, let him not come down to take any thing out of his house, and he that is in the field, let him not go back to take his garment. Remember Lot's wife.

Then two shall be in the field. One shall be taken

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and the other shall be left. Two women shall be milling together. One shall be taken and one shall be left, two men in one bed: one shall be taken and the other shall be left.

They answering, say to him: Where, Lord? He said to them: Wheresoever the body shall be, thither will the eagles be gathered together.

Even as a man who, going into a far country, left his house and gave authority to his servants over every work and commanded the porter to watch.

Watch ye therefore, for you know not when the lord of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning, lest coming on a sudden, he find you sleeping.

But this know ye, that, if the householder knew at what hour the thief might come, he would certainly watch and would not suffer his house to be broken open. And therefore be you also ready, because at what hour you know not the Son of man will come.



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And Peter said to him: Lord, dost thou speak this parable to us, or likewise to all? What indeed I say to you, I say to all: Watch.

And the Lord said: Who, thinkest thou, is a faithful servant and wise, a steward, whom the lord hath appointed over his family, to give them meat in season?

Blessed is that servant, whom when his lord shall come he shall find so doing. Verily I say to you: he shall place him over all his goods.

But if that evil servant shall say in his heart: My lord is long a coming, and shall begin to strike his fellow servants and shall eat and drink with drunkards, the lord of that servant shall come in a day that he hopeth not and at an hour that he knoweth not, and shall separate him and appoint his portion with the hypocrites and unbelievers. There shall be weeping and gnashing of teeth.

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Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride.

And five of them were foolish and five wise. But the five foolish, having taken their lamps, did not take oil with them, but the wise took oil in their vessels with the lamps.

And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold the bridegroom cometh. Go ye forth to meet him!

Then all those virgins arose and trimmed their lamps.

And the foolish said to the wise: Give us of your oil, for our lamps are gone out. The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell and buy for yourselves!

Now whilst they went to buy the bridegroom came:

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and they that were ready went in with him to the marriage. And the door was shut.

But at last came also the other virgins, saying: Lord, Lord, open to us! But he answering said: Indeed I say to you, I know you not.

Watch ye therefore, because you know not the day nor the hour.

**F**or even as a man going into a far country called his servants and delivered to them his goods, and to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey.

And he that had received the five talents went his way and traded with the same and gained other five. Likewise also he that received the two talents gained other two. But he that had received the one, going his way, digged into the earth and hid his lord's money.

But after a long time the lord of those servants came

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and reckoned with them.

And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents. And behold I have gained other five over and above. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things. Enter thou into the joy of thy lord.

And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me. Behold I have gained other two. His lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things. Enter thou into the joy of thy lord.

But he that had received the one talent, came and said: Lord, I know that thou art a hard man; and thou reapest where thou hast not sown and gatherest where thou hast not scattered. And being afraid, I went and hid thy talent in the earth. Behold here thou hast that which is thine.

And his lord answering, said to him: Wicked and slothful

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servant, thou knewest that I reap where I sow not and gather where I have not scattered: thou oughtest therefore to have committed my money to the bankers: and at my coming I should have received my own with usury. Take ye away therefore the talent from him and give it him that hath ten talents.

For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away. And the unprofitable servant, cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.

**L**et your loins be girt and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately.

Blessed are those servants whom the Lord, when he cometh, shall find watching. Indeed I say to you that he will gird himself and make them sit down to meat and passing will minister unto them.

(264)

And if he shall come in the second watch or come in the third watch and find them so, blessed are those servants.

**H**e said therefore: a certain nobleman went into a far country, to receive for himself a kingdom and to return.

And calling his ten servants, he gave them ten pounds and said to them: Trade until I come.

But his citizens hated him and they sent an embassy after him, saying: We will not have this man to reign over us.

And it came to pass that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading,

And the first came saying: Lord, thy pound hath gained ten pounds. And he said to him: Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities.

And the second came, saying: Lord, thy pound hath gained five pounds.

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And he said to him: Be thou also over five cities.

And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin. For I feared thee, because thou art an austere man: thou takest up what thou didst not lay down: and thou reapest that which thou didst not sow.

He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down and reaping that which I did not sow: and why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury?

And he said to them that stood by: Take the pound away from him and give it to him that hath ten pounds.

And they said to him: Lord, he hath ten pounds.

But I say to you that to every one that hath shall be given, and from him that hath not, even that which he hath shall be taken

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from him. But as for those my enemies, who would not have me reign over them, bring them hither and kill them before me.

**A**nd when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty.

And all nations shall be gathered together before him: and he shall separate them one from another, as the shepherd separateth the sheep from the goats, and he shall set the sheep on his right hand, but the goats on his left.

Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in, naked, and you covered me: sick, and you visited me:

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I was in prison, and you came to me.

Then shall the just answer him, saying: Lord, when did we see thee hungry and fed thee: thirsty and gave thee drink? Or when did we see thee a stranger and took thee in? Or naked and covered thee? Or when did we see thee sick or in prison and came to thee?

And the king answering shall say to them: Indeed I say to you, as long as you did it to one of these my least brethren, you did it to me.

Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry and you gave me not to eat: I was thirsty and you gave me not to drink, I was a stranger and you took me not in: naked and you covered me not: sick and in prison and you did not visit me.

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Then they also shall answer him, saying: Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison and did not minister to thee?

Then he shall answer them, saying: Indeed: I say to you, as long as you did it not to one of these least, neither did you do it to me.

And these shall go into everlasting punishment: but the just, into life everlasting.

**A**nd it came to pass, when Jesus had ended all these words, he said to his disciples:

You know that after two days shall be the pasch: and the Son of man shall be delivered up to be crucified.

Then were gathered together the chief priests and elders of the people, into the court of the high priest, who was called Caiphas:

And they consulted together that by subtlety they might apprehend Jesus and put him to death. But they said: Not on the festival day, lest perhaps there should be a tumult

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among the people.

**T**hen went one of the twelve, who was called Judas Iscariot, and discoursed with the chief priests and the magistrates, and said to them: What will you give me? and: I will deliver him unto you.

Those hearing it were glad: and appointed him thirty pieces of silver, and from thenceforth he sought opportunity to betray him in the absence of the multitude.

**B**efore the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end.

He riseth from supper and layeth aside his garments and, having taken a towel, girded himself. After that, he putteth water into a basin and began to wash the feet of the disciples and to wipe them with the towel wherewith he was girded.

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He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet? Jesus answered and said to him: What I do, thou knowest not now; but thou shalt know hereafter.

Peter saith to him: Thou shalt never wash my feet, Jesus answered him: If I wash thee not, thou shalt have no part with me.

Simon Peter saith to him: Lord, not only my feet, but also my hands and my head.

Jesus saith to him: He that is washed needeth not but to wash his feet, but is clean wholly.

And you are clean, but not all. For he knew who he was that would betray him; therefore he said: You are not all clean.

**T**hen after he had washed their feet and taken his garments, being set down again, he said to them:

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Know you what I have done for you? You call me Master and Lord. And you say well: for so I am. If then I being your Lord and Master, have washed your feet; you also ought to wash one another's feet.

For I have given you an example, that as I have done to you, so you do also.

Indeed, indeed, I say to you: The servant is not greater than his lord: neither is the apostle greater than he that sent him. If you know these things, you shall be blessed if you do them.

I speak not of you all: I know whom I have chosen. But that the scripture may be fulfilled: He that eateth bread with me shall lift up his heel against me,

At present I tell you, before it come to pass: that you may believe, when it shall come to pass, that I am he.

Indeed, indeed, I say to you,

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he that receiveth whomsoever I send receiveth me: and he that receiveth me receiveth him that sent me.

**A**nd on the first day of \*the feast of unleavened bread, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch?

But Jesus said: Go ye into the city and as you enter, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in, to whomsoever he shall lead you.

And you shall say to the master of the house: The master saith: My time is near at hand. With thee I make the pasch with my disciples.

And he will shew you a large dining room furnished. And there prepare ye for us.

And his disciples went their way. And they found as he had told them: and they prepared the pasch.

**A**nd when evening was come, he cometh and he sat down with his twelve disciples, and whilst they were eating, he said:

\* The Douay-Rheims has here the Azymes. This is not a well understood name. I have, as in the King James Version, substituted 'the feast of unleavened bread' which is better understood.

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With desire I have desired to eat this pasch with you, before I suffer. For I say to you that from this time I will not eat it, until it be fulfilled in the kingdom of God.

When he had said these things, he was troubled in spirit; and he testified, and said: Indeed, indeed, I say to you, one of you shall betray me.

Whereupon they began to be sorrowful and to say to him, one by one: Surely it is not me, Lord?

And he saith: Who dippeth with me his hand in the dish, he shall betray me.

The Son of man indeed goeth, as it is written of him. Woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born.

The disciples therefore looked one upon another, doubting of whom he spoke, and inquiring among themselves, which of them it was that should do this thing.

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Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him and said to him: Who is it of whom he speaketh?

He therefore, leaning on the breast of Jesus, saith to him: Lord, who is it? To whom Jesus answered: He it is to whom I shall offer bread dipped.

And when he had dipped the bread, he gave it to Judas, the son of Simon Iscariot.

And after the morsel, Satan entered into him. And Jesus said to him: That which thou dost, do quickly.

Now no man at the table knew to what purpose he said this unto him. For some thought, because Judas had the purse, that Jesus had said to him: Buy those things which we have need of for the festival day: or that he should give something to the poor.

And Judas that betrayed him answering, said: Surely it is not me, Master?



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He saith to him: Thou hast said it.

He therefore, having received the morsel, went out immediately. And it was night. When he therefore was gone out, Jesus said:

Now is the Son of man glorified; and God is glorified in him. God also will glorify him in himself: and immediately will he glorify him.

**A**nd whilst they were at supper, Jesus took bread and blessed and broke and gave to his disciples, saying: Take ye and eat. This is my body, which is given for you.

And taking the chalice, he gave thanks and blessed and gave to them, saying: Drink ye all, of this, for this is my blood of the new testament, which shall be shed for you and for many unto remission of sins.

And I say to you, I will not drink from henceforth of this fruit of the vine until that day when I shall drink it new, with you,

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in the kingdom of my Father. Do this for a commemoration of me.

And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren.

Little children, yet a little while I am with you. You shall seek me. And as I said to the Judeans: Whither I go you cannot come; so I say to you now.

A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another.

By this shall all men know that you are my disciples, if you have love one for another.

**S**imon Peter saith to him: Lord, whither goest thou? Jesus answered him: Whither I go, thou canst not follow me now: but thou shalt follow hereafter.

Then Jesus saith to them: All you shall be scandalised in me this night.

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For it is written: I will strike the shepherd: and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee.

And Peter answering, said to him: Although all shall be scandalised in thee, I will never be scandalised, I who am ready to go with thee, both into prison and to death: I will lay down my life for thee.

Jesus answered him: Wilt thou lay down thy life for me? Indeed, indeed, I say to thee, that in this night before the cock crow, thou wilt deny me thrice.

Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples.

**L**et not your heart be troubled. You believe in God: believe also in me. In my Father's house there are many mansions. If not, I would have told you:

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because I go to prepare a place for you. And if I shall go and prepare a place for you, I will come again and will take you to myself: that where I am, you also may be, and whither I go you know: and the way you know.

Thomas saith to him: Lord, we know not whither thou goest. And how can we know the way?

Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me. If you had known me, you would without doubt have known my Father also: and from henceforth you shall know him. And you have seen him.

**P**hilip saith to him: Lord, shew us the Father; and it is enough for us.

Jesus saith to him: Have I been so long a time with you and have you not known me?

Philip, he that seeth me seeth the Father also. How sayest thou: Shew us the Father? Do you not believe that I am in the Father and the Father in me?

The words that I speak to you,

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I speak not of myself. But the Father who abideth in me, he doth the works. Believe you not that I am in the Father and the Father in me? Otherwise believe for the very works' sake.

**I**ndeed, indeed, I say to you, he that believeth in me, the works that I do, he also shall do, because I go to the Father: and whatsoever you shall ask in my name, that will I do: that the Father may be glorified in the Son.

If you love me, keep my commandments, and I will ask the Father: and he shall give you another Paraclete, that he may abide with you for ever.

The spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him. But you shall know him; because he shall abide with you and shall be in you.

I will not leave you orphans: I will come to you. Yet a little while and the world seeth me no more.

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But you see me: because I live, and you shall live.

In that day you shall know that I am in my Father: and you in me, and I in you.

He that hath my commandments and keepeth them; he it is that loveth me. And he that loveth me shall be loved of my Father: and I will love him and will manifest myself to him.

**J**udas saith to him, not the Iscariot: Lord, how is it that thou wilt manifest thyself to us, and not to the world?

Jesus answered and said to him: If any one love me, he will keep my word. And my Father will love him and we will come to him and will make our abode with him.

He that loveth me not keepeth not my words. And the word which you have heard is not mine; but the Father's who sent me.

These things have I spoken to you, abiding with you.

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But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things and bring all things to your mind, whatsoever I shall have said to you.

Peace I leave with you: my peace I give unto you: not as the world giveth, do I give unto you.

Let not your heart be troubled: nor let it be afraid. You have heard that I said to you: I go away, and I come unto you.

If you loved me you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh: and in me he hath not anything, but that the world may know that I love the Father: and as the Father hath given me commandments, so do I.

**A**nd he said to them:

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When I sent you without purse and scrip and shoes, surely nothing at all were you lacking? Thereupon they said: Nothing.

Then said he unto them: But now he that hath a purse, let him take it, and likewise a scrip: and he that hath not, let him sell his coat and buy a sword.

For I say to you that this that is written must yet be fulfilled in me.

*And with the wicked  
was he reckoned.*

For the things concerning me have an end.

Whereupon they said: Lord, behold, here are two swords. And he said to them: It is enough: arise, let us go hence.

And a hymn being said, they went out, according to his custom, to the Mount of Olives.

**H**e saith to them: I am the true vine: and my Father is the husbandman. Every branch in me that beareth not fruit, he will take away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit.

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Now you are clean, by reason of the word which I have spoken to you. Abide in me: and I in you.

As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me.

I am the vine: you the branches. He that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing.

If any one abide not in me, he shall be cast forth as a branch and shall wither: and they shall gather him up and cast him into the fire: and he burneth.

If you abide in me and my words abide in you, you shall ask whatever you will: and it shall be done unto you.

In this is my Father glorified: that you bring forth very much fruit and become my disciples.

As the Father hath loved me, I also have loved you. Abide in my love.

If you keep my commandments,

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you shall abide in my love: as I also have kept my Father's commandments and do abide in his love.

**T**hese things I have spoken to you, that my joy may in you. This is my commandment, that you love one another, as I have loved you.

Greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you.

I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends, because all things, whatsoever I have heard of my Father, I have made known to you.

You have not chosen me: but I have chosen you; and have appointed you, that you should go and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you.

**T**hese things I command you, that you love one another.  
If the world hate you,

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know ye that it hath hated me before you.

If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.

**R**emember my word that I said to you: The servant is not greater than his master.

If they have persecuted me, they will also persecute you. If they have kept my word, they will keep yours also.

But all these things they will do to you for my name's sake: because they know not him that sent me.

If I had not come and spoken to them, they would not have sin: but now they have no excuse for their sin.

He that hateth me hateth my Father also. If I had not done among them the works that no other man hath done, they would not have sin:

but now they have both seen and hated both me and my Father. But that the word may be fulfilled

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which is written in their law:

*They hated me without cause.*

**B**ut when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me.

And you shall give testimony, because you are with me from the beginning.

These things have I spoken to you that you may not be scandalised. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do; because they have not known the Father nor me.

But these things I have told you, that when the hour shall come, you may remember that I told you of them.

**B**ut I told you not these things from the beginning, because I was with you. And now I go to him that sent me, and none of you asketh me: Whither goest thou?

But because I have spoken these things to you, sorrow hath filled your heart.

But I tell you the truth: it is expedient to you that I go. For if I go not,

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the Paraclete will not come to you: but if I go, I will send him to you.

And when he is come, he will convince the world of sin and of justice and of judgement.

Of sin: because they believed not in me, and of justice: because I go to the Father: and you shall see me no longer, and of judgement: because the prince of this world is already judged.

**I** have yet many things to say to you: but you cannot bear them now: but when he, the Spirit of Truth, is come, he will teach you all truth.

For he shall not speak of himself: but whatsoever things he shall hear, he shall speak. And the things that are to come, he shall shew you.

He shall glorify me: because he shall receive of mine and shall shew it to you.

All things whatsoever the Father hath are mine. Therefore I said that he shall receive of me and shew it to you.

**A** little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father.

Then some of his disciples said

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one to another: What is this that he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me, and, Because I go to the Father? They said therefore: What is this that he saith, A little while? We know not what he speaketh.

And Jesus knew that they had a mind to ask him. And he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me: and again a little while, and you shall see me?

Indeed, indeed, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy.

A woman, when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world.

So also you now indeed have sorrow: but I will see you again and your heart shall rejoice. And your joy no man shall take from you, and in that day you shall not ask me any thing.

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**I**ndeed, indeed, I say to you: if you ask the Father any thing in my name, he will give it you.

Hitherto, you have not asked any thing in my name. Ask, and you shall receive; that your joy may be full.

These things I have spoken to you in proverbs. The hour cometh when I will no longer speak to you in proverbs, but will shew you plainly of the Father.

In that day, you shall ask in my name: and I say not to you that I will ask the Father for you.

For the Father himself loveth you, because you have loved me and have believed that I came out from God.

I came forth from the Father and am come into the world: again I leave the world and I go to the Father.

**H**is disciples say to him: Behold, now thou speakest plainly and speakest no proverb.

Now we know that thou knowest all things and thou needest not that any man should ask thee. By this we believe that thou camest forth from God.

Jesus answered them: From this do you believe?

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Behold, the hour cometh, and it is now come, that you shall be scattered every man to his own and shall leave me alone. And yet I am not alone, because the Father is with me.

These things I have spoken to you, that in me you may have peace.

In the world you shall have distress. But have confidence. I have overcome the world.

**T**hese things Jesus spoke: and lifting up his eyes to heaven, he said to the Father: the hour is come. Glorify thy Son, that thy Son may glorify thee, as thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him.

Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent.

I have glorified thee on the earth; I have finished the work which thou gavest me to do, and now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee.

I have manifested thy name



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to the men whom thou hast given me out of the world. Thine they were: and to me thou gavest them. And they have kept thy word.

Now they have known that all things which thou hast given me are from thee, because the words which thou gavest me, I have given to them. And they have received them and have known in very deed that I came out from thee: and they have believed that thou didst send me.

**A**nd I pray for them. I pray not for the world, but for them whom thou hast given me: because they are thine, and all my things are thine, and thine are mine:

And I am glorified in them, and now I am not in the world, and these are in the world, and I come to thee. Holy Father,

Keep them in thy name whom thou hast given me: that they may be one, as we also are.

While I was with them, I kept them in thy name. Those whom thou gavest me have I kept: and none of them is lost, but the son of perdition: that the scripture may be fulfilled.

And now I come to thee: and these things I speak in the world,

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that they may have my joy filled in themselves.

I have given them thy word, and the world hath hated them: because they are not of the world, as I also am not of the world.

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. They are not of the world, as I also am not of the world.

Sanctify them in truth. Thy word is truth.

As thou hast sent me into the world, I also have sent them into the world. And for them do I sanctify myself, that they also may be sanctified in truth.

**A**nd not for them only do I pray, but for them also who through their word shall believe in me, that they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me.

And the glory which thou hast given me, I have given to them: that, they may be one, as we also are one, I in them, and thou in me: that they may be made perfect in one: and the world may know that thou hast sent me

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and hast loved them, as thou hast also loved me.

Father, I will that where I am, they also whom thou hast given me may be with me: that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world.

Just Father, the world hath not known thee: but I have known thee. And these have known that thou hast sent me. And I have made known thy name to them and will make it known: that the love wherewith thou hast loved me may be in them, and I in them.

**T**hen Jesus came into a country place which is called Gethsemani, over the brook Cedron, where there was a garden, into which he entered with his disciples.

And Judas also, who betrayed him, knew the place: because Jesus had often resorted thither together with his disciples.

And when he was come to the place, he said to his disciples:

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Sit you here and pray, lest ye enter into temptation, until I go yonder and pray.

And taking with him Peter and the two sons of Zebedee, James and John, he began to grow sorrowful and to be sad.

Then he saith to them: My soul is sorrowful even unto death.

Stay you here and watch with me.

**A**nd he, went a little further away from them, about a stone's cast. And kneeling down, he fell upon his face and he prayed, that, if it might be, the hour might pass from him. And he saith:

Father, if it be possible, Abba, Father, all things are possible to thee, my Father, if it be possible, remove this chalice from me! Nevertheless, not what I will, but what thou wilt.

And when he rose up from prayer, he cometh to his disciples and findeth them asleep.

And he said to them: Why sleep you? Could you not watch

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one hour with me?

Watch ye: and pray that ye enter not into temptation.

The spirit indeed is willing, but the flesh is weak.

**A**gain the second time, he went and prayed. And there appeared to him an angel from heaven, strengthening him. And he was in an agony,

And he prayed the longer, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done.

And his sweat became as drops of blood, trickling down upon the ground.

And when he rose up he cometh again to his disciples, he found them sleeping for sorrow.

For their eyes were heavy, and they knew not what to answer him.

And leaving them, he went again: and he prayed the third time, saying the selfsame words.

Then he cometh to his disciples and said to them: Sleep ye and take your rest. The hour is at hand: and the Son of man shall be betrayed

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into the hands of sinners.

Rise: let us go. Behold he is at hand that will betray me.

**A**s he yet spoke, behold Judas, one of the twelve, having received a band of soldiers came, and with him a great multitude with lanterns and torches and weapons with swords and clubs, sent from the chief priests and the scribes and the elders of the people.

And he that betrayed him had given them a sign, saying: Whomsoever I shall kiss, that is he. Hold him fast and lead him away carefully.

And forthwith coming to Jesus, he said: Hail, Rabbi! and drew near to Jesus, for to kiss him.

And Jesus said to him: Judas, dost thou betray the Son of man with a kiss? Friend, whereto art thou come? and he kissed him.

**J**esus therefore, knowing all things that should come upon him, went forth and said to them: Whom seek ye? They answered him: Jesus the Nazarene.

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Jesus saith to them: I am he.

And Judas also, who betrayed him, stood with them.

As soon therefore as he had said to them: I am he; they went backward and fell to the ground.

Again therefore he asked them: Whom seek ye? And they said: Jesus the Nazarene. Jesus answered: I have told you that I am he.

If therefore you seek me, let these go their way. That the word might be fulfilled which he said:

*Of them whom thou hast given me, I have not lost any one.*

Then they came up and laid hands on Jesus and held him.

**A**nd they that were about him, seeing what would follow, said to him: Lord, shall we strike with the sword?

Then Simon Peter, having a sword, drew it and struck the servant of the high priest and cut off his right ear. And the name of the servant was Malchus.

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Then said Jesus to Peter: The chalice which my father hath given me, shall I not drink it? Put up thy sword into the scabbard.

For all that take the sword shall perish with the sword.

Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve thousand legions of angels? How then shall the scriptures be fulfilled, that so it must be done?

Suffer ye thus far. And when he had touched his ear, he healed him.

In that same hour, Jesus said to the multitudes: You are come out, as it were to a robber, with swords and clubs to apprehend me.

I was daily with you in the temple teaching: and you did not lay hands on me: but this is your hour and the power of darkness.

Now this was done that the scriptures of the prophets might be fulfilled.

Then the disciples, all leaving him, fled. The band and the tribune

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and the servants of the Judeans took Jesus and bound him and they led him away to Annas first.

For he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Judeans: That it was expedient that one man should die for the people.

And a certain young man followed him, having a linen cloth cast about his naked body. And they laid hold on him. But he, casting off the linen cloth, fled from them naked.

**A**nd Simon Peter followed Jesus afar off and so did another disciple even to the court of the high priest.

And that disciple was known to the high priest and went in with Jesus into the court of the high priest. But Peter stood at the door without.

The other disciple therefore, who was known to the high priest, went out and spoke to the portress and brought in Peter.

When the portress had seen him

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and had earnestly beheld him, she said: Surely thou art not also one of this man's disciples? He saith to the woman: I know him not, neither know what thou sayest.

Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also, standing and warming himself, that he might see the end.

**T**he high priest therefore asked Jesus of the disciples and of his doctrine.

Jesus answered him: I have spoken openly to the world. I have always taught in the synagogue and in the temple, whither all the Judeans resort: and in secret I have spoken nothing.

Why askest thou me? Ask them who have heard what I have spoken unto them. Behold they know what things I have said.

And when he had said these things, one of the servants standing by gave Jesus a blow, saying: Answerest thou the high priest so?

Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest thou me?

(301)

And Annas sent him bound to Caiphas the high priest.

**A**nd Simon Peter, outside in the court, was standing and warming himself. And again another maid saw him; and she saith to the bystanders: This man also was with Jesus the Nazarene.

They came, those standing, and said to Peter: Surely thou also art one of them. For even thy speech hath betrayed thee, that thou art Galilean.

And again he denied with an oath: I know not the man.

And after a little while, as it were of one hour, one of the servants of the high priest, a kinsman to him whose ear Peter cut off, saith to him: Of a truth, this man was also with him: for he is also a Galilean.

Did not I see thee in the garden with him? Then he began to execrate and to curse and to swear: I know him not, I know not what thou sayest, I know not this man of whom you speak. And immediately the cock crew.

And the Lord turning looked on Peter,

(302)

and Peter remembered the words of the Lord which he had said: Before the cock crow, thou wilt deny me thrice this day. And Peter going out, wept bitterly.

**A**nd when morning was come, all the chief priests with the elders of the people and the scribes came together holding a consultation, seeking false witness against Jesus, that they might put him to death.

And they found not, whereas many false witnesses had come in, and yet finding none, for their evidences were not agreeing.

And last of all there came two false witnesses: And they said: We heard him say, I am able to destroy the temple of God made with hands and within three days I will build another not made with hands.

But Jesus held his peace. And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things which these witness against thee?

(303)

But Jesus answered nothing.

**A**gain the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of the Blessed God?

Jesus saith to him: Thou hast said it. And he saith to them: If I shall tell you, you will not believe me, and if I shall also ask you, you will not answer me, nor let me go.

Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God and coming in the clouds of heaven.

**T**hen the high priest rent his garments, saying: He hath blasphemed.

What further need have we of witnesses? Behold, now you have heard the blasphemy from his own mouth. What think you?

Thereupon they all answering, said: He is guilty of death.

**T**hen did they spit in his face, and they that held him mocked him and they blindfolded his face and rained blows on him.

(304)

And others struck his face with the palms of their hands, saying: Prophecy unto us, O Christ. Who is he that struck thee? And blaspheming, many other things they said against him.

And they brought him bound to the governor's hall and delivered him to Pontius Pilate the governor, and they themselves went not into the hall, that they might not be defiled, but that they might eat the pasch.

**T**hen Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and elders, saying: I have sinned in betraying innocent blood.

But they said: What is that to us? Look thou to it.

And casting down the pieces of silver in the temple, he departed, went and hanged himself with a halter.

But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood.

And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. For this cause

(305)

that field was called Haceldama,  
the field of blood, even to this  
day.

Then was fulfilled that which  
was spoken by Jeremias the  
prophet, saying:

*And they took the thirty pieces  
of silver,  
the price of him that was prized,  
whom they prized of the children  
of Israel,  
and they gave them unto the  
potter's field,  
as the Lord appointed to me.*

**P**ilate therefore went out to them  
outside and said: What  
accusation bring you against this  
man?

They answered and said to him:  
If he were not a malefactor, we  
would not have delivered him up  
to thee. We have found this man  
perverting our nation and  
forbidding to give tribute to  
Cæsar and saying that he is  
Christ the king.

Pilate therefore said to them:  
Take him you, and judge him  
according to your law. The  
Judeans therefore said: It is not  
lawful for us to put any man to  
death. That the word of the Lord  
might be fulfilled, which he said,

(306)

signifying what death he should  
die.

**P**ilate therefore went into the hall  
again and called Jesus and said  
to him: Art thou the king of the  
Judeans?

Jesus answered: Sayest thou  
this thing of thyself, or have  
others told it thee of me?

Pilate answered: Am I a  
Judean? Thine own nation and the  
chief priests have delivered thee  
up to me. What hast thou done?

Jesus answered: My kingdom is  
not of this world. If my kingdom  
were of this world, my servants  
would certainly strive that I  
should not be delivered to the  
Judeans: but now my kingdom is  
not from hence.

Pilate therefore said to him:  
Art thou a king then? Jesus  
answered: Thou sayest that I am  
a king.

For this was I born, and for  
this came I into the world; that I  
should give testimony to the  
truth.

Every one that is of the truth  
heareth my voice. Pilate saith to  
him: What is truth?

**A**nd when he said this,



(307)

he went out again to the Judeans and saith to the chief priests and to the multitudes: I find no case against this man.

But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.

But Pilate hearing Galilee, asked if the man were of Galilee. And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days.

And Herod seeing Jesus, was very glad: for he was desirous of a long time to see him, because he had heard many things of him; and he hoped to see some sign wrought by him.

And he questioned him in many words. But he answered him nothing.

And the chief priests and the scribes stood by, earnestly accusing him.

And Herod with his army set him at nought and mocked him, putting on him

(308)

a white garment: and sent him back to Pilate.

And Herod and Pilate were made friends, that same day: for before they were enemies one to another.

**A**nd Pilate, calling together the chief priests and the magistrates and the people, went out to them outside, and said to them: You have presented unto me this man as one that perverteth the people.

Behold, I bring him forth unto you, that you may know that I find no case against him in those things wherein you accuse him.

No, nor Herod neither. For, I sent you to him: and behold, nothing worthy of death is done to him. I will chastise him therefore and release him.

But the whole multitude together cried out, saying: Away with this man, Crucify him, Crucify him!

Pilate saith to them: Take him you, and crucify him: for I find no case against him.

The Judeans answered him: We have a law; and according to the law he ought to die,

(309)

because he made himself the Son of God.

When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: Whence art thou? But Jesus gave him no answer.

Pilate therefore saith to him: Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have power to release?

Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee hath the greater sin.

**A**nd from henceforth Pilate sought to release him. But the Judeans cried out, saying: If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king speaketh against Cæsar.

Now when Pilate had heard these words, he brought Jesus forth and sat down in the judgement seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha.

And it was the parasceve of the pasch, about the sixth hour:

(310)

and he saith to the Judeans: Behold your king. But they cried out: Away with him: Away with him: Crucify him.

Pilate saith to them: shall I crucify your king? The chief priests answered: We have no king but Cæsar. And the chief priests accused him in many things. But Jesus answered nothing.

Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee? And he answered him not a single word, so that the governor wondered exceedingly.

**N**ow on the festival day the governor had contrived to release to the people one of the prisoners, whomsoever they demanded.

And he had then a notorious prisoner that was called Barabbas.

They therefore being gathered together, Pilate said: You have a custom that I should release one unto you at the Pasch\*. Whom therefore will you that I release to You: Barabbas, or Jesus that is called Christ?

\* Note: this was not a Jewish custom, but a Roman practice to demonstrate the absolute authority of Rome, (Tacitus: Annals iv.70 — Tiberius AD 27— ).

(311)

For he knew that for envy they had delivered him.

And as he was sitting in the place of judgement, his wife sent to him, saying: Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.

But the chief priests and elders persuaded the people that they should ask for Barabbas and indeed Jesus condemn.

And the governor answering, said to them: Which will you of the two to be released unto you? Whereupon they said: Barabbas.

Now Barabbas was a robber. Who, for a certain sedition made in the city and for a murder, was confined in prison.

Pilate saith to them: What shall I do then with Jesus that is called Christ? They all say: Let him be crucified.

The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified.

And Pilate seeing that he prevailed nothing, but that rather a tumult was made,

(312)

taking water washed his hands before the people, saying: I am innocent of the blood of this just man. Look you to it.

And the whole people answering, said: His blood be upon us and upon our children.

Then he released to them Barabbas: and having flayed Jesus with whips, delivered him unto them to be crucified.

**T**he soldiers of the governor, taking Jesus within the hall, gathered together unto him the whole band, and stripping him, they clothed him with a purple garment and they put a scarlet cloak about him.

And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, King of the Judeans.

And spitting upon him, they took the reed and struck his head.

And after they had mocked him, they took off the cloak from him and the purple and put on him his own garments and led him away to crucify him, bearing his own cross.

(313)

And going out, they found a man of Cyrene, coming from the country, named Simon, the father of Alexander and of Rufus: him they forced to carry the cross after Jesus.

**A**nd there followed him a great multitude of people and of women, who bewailed and lamented him.

But Jesus turning to them, said: Daughters of Jerusalem, weep not over me; but weep for yourselves and for your children.

For behold, the days shall come, wherein they will say: Blessed are the barren and the wombs that have not borne and the paps that have not given suck.

Then shall they begin to say to the mountains: Fall upon us. And to the hills: Cover us.

For if in the green wood they do these things, what shall be done in the dry?

**A**nd there were also two other malefactors led with him to be put to death.

And after that they were come to the place which is called Golgotha, which being interpreted is, The place of Calvary.

(314)

And they gave him myrrhed wine to drink mingled with gall. And when he had tasted, he would not drink.

And Jesus said: Father, forgive them, for they know not what they do.

**A**nd after they had crucified him, took his garments, and they made four parts, to every soldier a part, and also his coat.

Now the coat was without seam, woven from the top throughout.

They said then one to another: Let us not cut it but let us cast lots for it, whose it shall be.

That the scripture might be fulfilled, saying:

*They have parted  
my garments among them,  
and upon my vesture  
they have cast lots.*

And the soldiers indeed did these things.

And they sat and watched him.

**A**nd Pilate wrote a notice of his case and he put it over his head:

**THIS IS JESUS THE NAZARENE,  
THE KING OF THE JUDEANS.**

This notice therefore many of the Judeans did read: because the place where

(315)

Jesus was crucified was nigh to the city. And it was written in Hebrew, in Greek, and in Latin.

Then the chief priests of the Judeans said to Pilate: Write not: The King of the Judeans.

Pilate answered: What I have written, I have written.

**T**hen they crucified with him two thieves: one on the right hand and the other on the left.

And they that passed by blasphemed him, wagging their heads, and saying: Bah! Thou that destroyest the temple and in three days dost rebuild it: save thy own self. If thou be the Son of God, come down from the cross.

In like manner also the chief priests, with the scribes and elders, mocking said: He saved others: himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we may see and believe. He trusted in God: therefore let him now deliver him if he will have him. For he said: I am the Son of God.

And the selfsame thing one of those

(316)

robbers who were hanged blasphemed him, saying: If thou be Christ, save thyself and us.

But the other answering, rebuked him, saying: Neither dost thou fear God, seeing; thou art under the same condemnation? And we indeed justly: for we receive the due reward of our deeds. But this man hath done no evil.

And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom.

And Jesus said to him: Indeed I say to thee: This day thou shalt be with me in paradise.

**N**ow there stood by the cross of Jesus, his mother and his mother's sister, Mary of Cleophas, and Mary Magdalen.

When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son.

After that, he saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.

**N**ow from the sixth hour, there was darkness over the whole earth,

(317)

until the ninth hour.

And about the ninth hour,  
Jesus cried with a loud voice,  
saying: Eli, Eli, lamma sabachthani?  
Which is interpreted, My God, My  
God, why hast thou forsaken me?

And some that stood there and  
heard said: This man calleth Elias.

**A**fterwards, Jesus knowing that  
all things were now  
accomplished, that the scripture  
might be fulfilled, said: I thirst.

Now there was a vessel set  
there, full of vinegar.

And immediately one of them  
running took a sponge and filled it  
with vinegar and put it on a reed  
and gave him to drink.

Jesus therefore,

(318)

when he had taken the vinegar,  
said: It is consummated.

And the others said: Let be.  
Let us see whether Elias will come  
to deliver him.

And Jesus again crying with a  
loud voice: Father, into thy hands  
I commend my spirit! And bowing  
his head, yielded up the ghost.

**A**nd behold the veil of the temple  
was rent in two from the top  
even to the bottom.

And the earth quaked and the  
rocks were rent, and the graves  
were opened.

And many bodies of the saints  
that had slept arose,

And coming out of the tombs  
after his resurrection, came into  
the holy city and appeared to  
many.

(319)

**N**ow the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid,

glorified God, saying: this just man is indeed the son of God.

And all the multitude of them that were come together to that sight and saw the things that were done returned, striking their breasts much.

And many women, that came up with him from Galilee to Jerusalem.

Among whom was Mary Magdalen and Mary the mother of James the Less and of Joseph and Salome, the mother of the sons of Zebedee, who also when he was in Galilee followed him, beholding these things.

**T**hen the Judeans

(320)

because it was a Friday, that the bodies might not remain upon the cross on the Sabbath-day (for that was The Great Sabbath), besought Pilate that their legs might be broken: and that they might be taken away.

The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him.

But after they were come to Jesus, when they saw that he was already dead, they did not break his legs.

But one of the soldiers with a spear opened his side: and immediately there came out blood and water. That the scripture might be fulfilled:

*You shall not break a bone of him.*

Again another scripture saith: *They shall look on him whom they pierced.*

(321)

**A**nd when it was evening, there came a certain rich man, a noble counsellor of Arimathea, a city of Judea, named Joseph.

A good and a just man, who also himself was a disciple of Jesus, but secretly for fear of the Judeans, who also himself looked for the kingdom of God.

The same had not consented to their counsel and doings

He went to Pilate and asked the body of Jesus.

But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it, commanded that the body should be delivered.

And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight.

They took therefore the body of Jesus and bound it in linen cloths, with the spices,

(322)

as the manner of the Judeans is to bury.

**N**ow there was in the place where he was crucified a garden: and in the garden a new sepulchre, wherein no man yet had been laid.

And Joseph laid it in and he rolled a great stone to the door of the monument and went his way.

**A**nd there, Mary Magdalen and the other Mary, sitting facing the sepulchre, saw how his body was laid.

And returning, they prepared spices and ointments, that coming, they might anoint him.

And on the Sabbath-day they rested, according to the commandment.

**A**nd the other day, which was a Friday, the chief priests and the Pharisees came together to Pilate,

Saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again.

Command therefore the sepulchre to be guarded until the third day:



(323)

lest perhaps his disciples come and steal him away and say to the people: He is risen from the dead. And the last error shall be worse than the first.

Pilate saith to them: You have a guard. Go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone and setting guards.

**A**nd in the end of the Sabbath, when it began to dawn on the first day of the week, when it was yet dark\*,

Came Mary Magdalen and the other Mary and Salome to the sepulchre, bringing the spices which they had prepared.

And the sun being now risen, they said one to another: Who shall roll us back the stone from the door of the sepulchre? For it was very great.

**A**nd behold there was a great earthquake. For an angel of the Lord descended from heaven and coming

(324)

rolled back the stone.

And looking, they saw the stone rolled back from the sepulchre and an angel seated on it.

And his countenance was as lightning and his raiment as snow.

And for fear of him, the guards were struck with terror and became as dead men.

And the angel answering, said to the women: Fear not you: for I know that you seek Jesus who was crucified.

He is not here. For he is risen, as he said. Come, and see the place where the Lord was laid.

**A**nd it came to pass, as they were astonished in their mind at this.

Behold, two men stood by them, in shining apparel.

And as they were afraid and bowed down their countenance towards the ground, they said unto them: Why seek you the living with the dead? He is not here, but is risen.

Remember how he spoke unto you,

\* This is strange, yet it is plain. It is now the practice among Jews to begin and end the day at sunset, yet here the Sabbath is deemed to end at sunrise. It is known that there were many sectarian disputes concerning the calendar, and here it seems that to play safe, the Sabbath was deemed to run from sunset on Friday to sunrise on Sunday, making the Sabbath a day of 36 hours.

(325)

when he was yet in Galilee, saying that the Son of man must be delivered into the hands of sinful men and be crucified and the third day rise again.

And going quickly, tell ye his disciples that he is risen from the dead. And behold he will go before you into Galilee. There you shall see him. Lo, I have foretold it to you.

**A**nd they remembered his words, and they went out quickly from the sepulchre with fear and great joy, running to tell his disciples.

She ran therefore and cometh to Simon Peter and to the other disciple whom Jesus loved and saith to them: They have taken away my Lord out of the sepulchre: and I know not where they have laid him.

**P**eter therefore went out, and the other disciple: and they came to the sepulchre.

And they both ran together:

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and that other disciple did outrun Peter and came first to the sepulchre.

And when he stooped down, he saw the linen cloths lying: but yet he went not in.

Then cometh Simon Peter, following him, and went into the sepulchre: and saw the linen cloths lying, and the napkin that had been about his head, not lying with the linen cloths, but apart, wrapped up into one place.

Then that other disciple also went in, who came previously to the sepulchre: and he saw and believed: for as yet they knew not the scripture, that he must rise again from the dead. The disciples therefore departed again to their home.

**B**ut Mary Magdalen; out of whom he had cast seven devils, stood at the sepulchre without, weeping.

Now as she was weeping,

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a voice saith to her: Woman, why weapest thou? She replied: Because they have taken away my Lord: and I know not where they have laid him.

When she had thus said, she turned herself back and saw Jesus standing: and she knew not that it was Jesus. Jesus saith to her: Woman, why weapest thou? Whom seekest thou?

She, thinking that it was the gardener, saith to him: Sir, if thou hast taken him hence, tell me where thou hast laid him: and I will take him away.

Jesus saith to her: Mary. She turning, saith to him: Rabboni (which is to say, Master).

Jesus saith to her: Do not touch me: for I am not yet ascended to my Father.

But go to my brethren and say to them: I ascend to my Father and to your Father, to my God and to your God.

(328)

**B**ehold, some of the guards came into the city and told the chief priests all things that had been done.

And they being assembled together with the elders, taking counsel, gave a great sum of money to the soldiers, saying: Say you, His disciples came by night and stole him away when we were asleep.

And if the governor shall hear of this, we will persuade him and secure you.

So they taking the money, did as they were taught: and this word was spread abroad among the Judeans even unto this day.

**M**ary Magdalen cometh and telleth the disciples that she hath seen the Lord; and these things he said to her.

And behold, Jesus met them, saying: All hail. But they came up and took hold of his feet and worshiped him.

Then Jesus said to them:

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Fear not. Go, tell my brethren,  
that they go into Galilee. There  
they shall see me.

They, then, when they were  
departed, told all these things to  
the eleven who were mourning and  
weeping and to all the rest that  
had been with him.

And they hearing that he was  
alive and had been seen by her,  
did not believe her, and these  
words seemed to them as idle  
tales: and they did not believe  
them.

**A**nd after that he appeared to  
two of them walking, as they  
were going this same day, to a  
town which was one hundred\* and  
sixty furlongs from Jerusalem,  
named Emmaus.

And they talked together of all  
these things which had happened.

(330)

And it came to pass that while  
they talked and reasoned with  
themselves,

Jesus himself also, drawing  
near, went with them, but their  
eyes were held, that they should  
not know him.

And he said to them: What are  
these discourses that you hold  
one with another as you walk and  
are sad?

**A**nd the one of them, whose name  
was Cleophas, answering, said  
to him: Art thou only a stranger  
in Jerusalem, and hast not known  
the things that have been done  
there in these days? He  
responded: What things?

And they said: Concerning  
Jesus the Nazarene, who was a  
prophet, mighty in work and word  
before God and all the people, and  
how our chief priests and princes  
delivered him to be condemned to  
death and crucified him.

But we hoped that it was he  
that should have redeemed  
Israel.

\* The Latin and the Old High German are in agreement against Vulgate and Douay, that the distance is about 20 miles. In the Latin, 160 is written 'CLX'. It is feasible that the 'C' was accidentally obliterated, leaving 'LX' or 60.

*Latrun, the site of many famous military battles, is located on a hilltop about half-way along the 40 mile road between Tel Aviv and Jerusalem. This is believed to be the place where Joshua commanded the sun to stand still while he fought the Caananites. The Maccabees, Romans, Crusaders, Arabs and British marched through here on the way to Jerusalem. In Israel's War for Independence in 1948, some of the fiercest fighting of the war took place at Latrun.*

At the foot of the hill are the remains of the Emmaus (Nicopolis) Church, first built in the 5th century, over the site believed to be the place where Jesus appeared to two of his disciples after his resurrection (Mark 16:12-13; Luke 24:13-31). The remains of a 12th century Crusader fortress, Le Toron des Chevaliers lie on top of the hill. Saladin wrecked the fortress on his march to stop Richard the Lion-Heart from advancing into Jerusalem. Since the Middle Ages, this place has been known as "Domus Boni Latronis" (Latin for "resting place of the good thief") the traditional burial place of the "good thief" crucified with Jesus. Today three Christian communities have houses of prayer here. The Latrun Monastery, built on the hillside, was founded in 1890 by a group of Trappist monks from France. The Jesus-Bruderschaft, an ecumenical Christian community from Germany, and the French Community of the Beatitudes, run retreat centers here as well.

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And now besides all this, to-day is the third day since these things were done.

**Y**ea and certain women also of our company affrighted us who, before it was light, were at the sepulchre,

And not finding his body, came, saying that they had all seen a vision of angels, who say that he is alive.

And some of our people went to the sepulchre and found it so as the women had said: but him they found not.

**T**hen he said to them: O foolish and slow of heart to believe in all things, Which the prophets have spoken.

Ought not Christ to have suffered these things and so, to enter into his glory?

And beginning at Moses and all the prophets, he expounded to them in all the scriptures the things that were concerning him.

**A**nd they drew nigh to the town whither they were going: and he made as though

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he would go farther.

But they constrained him, saying: Stay with us, because it is towards evening and the day is now far spent. And he went in with them.

And it came to pass, whilst he was at table with them, he took bread and blessed and brake and gave to them.

And their eyes were opened: and they knew him. And he vanished out of their sight.

**A**nd they said one to the other: Was not our heart burning within us, whilst he spoke in the way and opened to us the scriptures?

And rising up, the same hour, they went back to Jerusalem: and they found the eleven gathered together, and those that were with them, saying that the Lord is risen indeed and hath appeared to Simon.

And they told what things were done in the way: and how they knew him in the breaking of bread.

(333)

Neither did they believe them.

**N**ow, whilst they were speaking these things, when it was late the same day, the first of the week, and the doors were shut, where the disciples had gathered, for fear of the Judeans,

Jesus came and stood in the midst of his disciples and said to them: Peace be to you. It is I: Fear not.

But they being troubled and frightened, supposed that they saw a spirit.

And he said to them: Why are you troubled, and why do thoughts arise in your hearts?

See my hands and feet, that it is I myself. Handle, and see: for a spirit hath not flesh and bones, as you see me to have.

And when he had said this, he shewed them his hands, feet and his side.

**B**ut while they yet believed not and wondered for joy, he said: Have you here any thing to eat?

And they offered him

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a piece of a broiled fish and a honeycomb. And when he had eaten before them, taking the remains, he gave to them.

And he said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses and in the prophets and in the psalms, concerning me.

**T**hen he opened their understanding, that they might understand the scriptures.

And he said to them: Thus it is written, and thus it behoved Christ to suffer and to rise again from the dead, the third day, and that penance and remission of sins should be preached in his name, unto all nations, beginning at Jerusalem.

And you are witnesses of these things, and I send the promise of my Father upon you:

The disciples therefore were glad, when they saw the Lord.

He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you.

When he had said this, he breathed on them; and he said to them:

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Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained.

**N**ow Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.

The other disciples therefore said to him: We have seen the Lord.

But he said to them: Except I shall see in his hands the print of the nails and put my finger into the place of the nails and put my hand into his side, I will not believe.

And after eight days, again his disciples were within, and Thomas with them.

Jesus cometh, the doors being shut, and stood in the midst and said: Peace be to you.

Then he said to Thomas: Put in thy finger hither and see my hands. And bring hither thy hand and put it into my side.

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And be not faithless, but believing.

Thomas answered and said to him: My Lord and my God.

Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen and have believed.

**M**any other signs also did Jesus in the sight of his disciples, which are not written in this book.

But these are written, that you may believe that Jesus is the Christ, the Son of God: and that believing, you may have life in his name.

**A**fter this, Jesus shewed himself at the sea of Tiberias. And he shewed himself after this manner.

There were together: Simon Peter and Thomas, who is called Didymus, and Nathanael, who was of Cana of Galilee, and the sons of Zebedee and two others of his disciples.

Simon Peter saith to them: I go a fishing. They say to him: We also come with thee. And they went forth

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and entered into the ship: and that night they caught nothing.

**B**ut when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus.

Jesus therefore said to them: Children, have you no meat? They answered him: No.

He saith to them: Cast the net on the right side of the ship; and you shall find.

They cast therefore: and now they were not able to draw it, for the multitude of fishes.

That disciple therefore whom Jesus loved said to Peter: It is the Lord.

Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea.

But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes.

**A**s soon then as they came to land they saw hot coals lying, and a fish laid thereon, and bread.

Jesus saith to them:

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Bring hither of the fishes which you have now caught.

Simon Peter went up and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not rent.

Jesus saith to them: Come and dine. And none of them who were at meat, durst ask him: Who art thou? Knowing that it was the Lord.

And Jesus cometh and taketh bread and giveth them: and fish in like manner.

This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead.

**W**hen therefore they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.

He saith to him again: Simon, son of John, lovest thou me? He saith to him: yea, Lord, thou knowest that I love thee.



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He saith to him: Feed my lambs.

He said to him the third time: Simon, son of John, lovest thou me? Peter was grieved because he had said to him the third time: Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep.

Indeed, indeed, I say to thee, When thou wast younger, thou didst gird thyself and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldst not be led.

And this he said, signifying by what death he should glorify God.

**A**nd when he had said this, he saith to him: Follow me.

Peter turning about, saw that disciple whom Jesus loved following, who also leaned on his breast at supper and said: Lord, who is he that shall betray thee?

And therefore when Peter had seen him, he saith to Jesus: Lord, and what shall this man do? Jesus saith to him:

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So I will have him to remain until I come, what is it to thee? Follow thou me.

This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: He should not die; but: So I will have him to remain until I come, what is it to thee?

This is that disciple who giveth testimony of these things and who hath written these things: and we know that his testimony is true.

**B**ut there are also many other things which Jesus did which, if they were written every one,

The world itself. I think, would not be able to contain the books that should be written.

**A**nd the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them, and seeing him they worshiped: but some doubted.

And he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again.

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**A**nd spoke to them, saying: All power is given to me in heaven and in earth.

Go ye into the whole world and preach the gospel to every creature, teach ye all nations: baptising them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.

And behold I am with you all days, even to the consummation of the world.

He that believeth and is baptised shall be saved: but he that believeth not shall be condemned.

**A**nd these signs shall follow them that believe.

In my name they shall cast out devils. They shall speak with new tongues, and take up serpents.

And if they shall drink any deadly thing, it shall not hurt them.

They shall lay their hand upon the sick: and they shall recover.

**B**ut stay you in the city until you be endued with power from on high.

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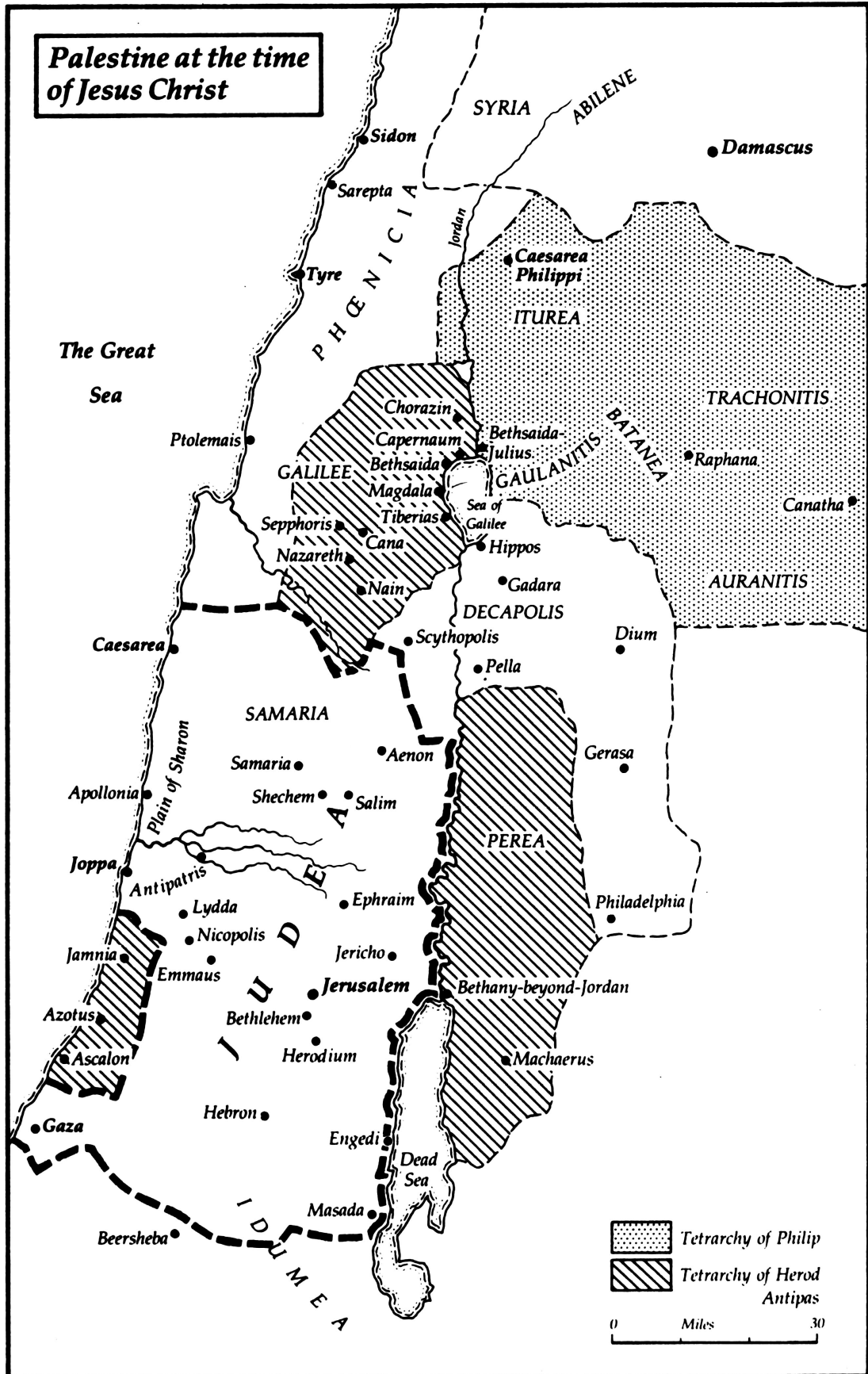
And he led them out as far as Bethania: and lifting up his hands, he blessed them. And it came to pass, whilst he blessed them, he departed from them and was carried up to heaven and sitteth on the right hand of God. And they worshipping went back into Jerusalem with great joy.

And they were always in the temple, praising and blessing God.

And they going forth preached every where: the Lord working withal, and confirming the word with signs that followed.

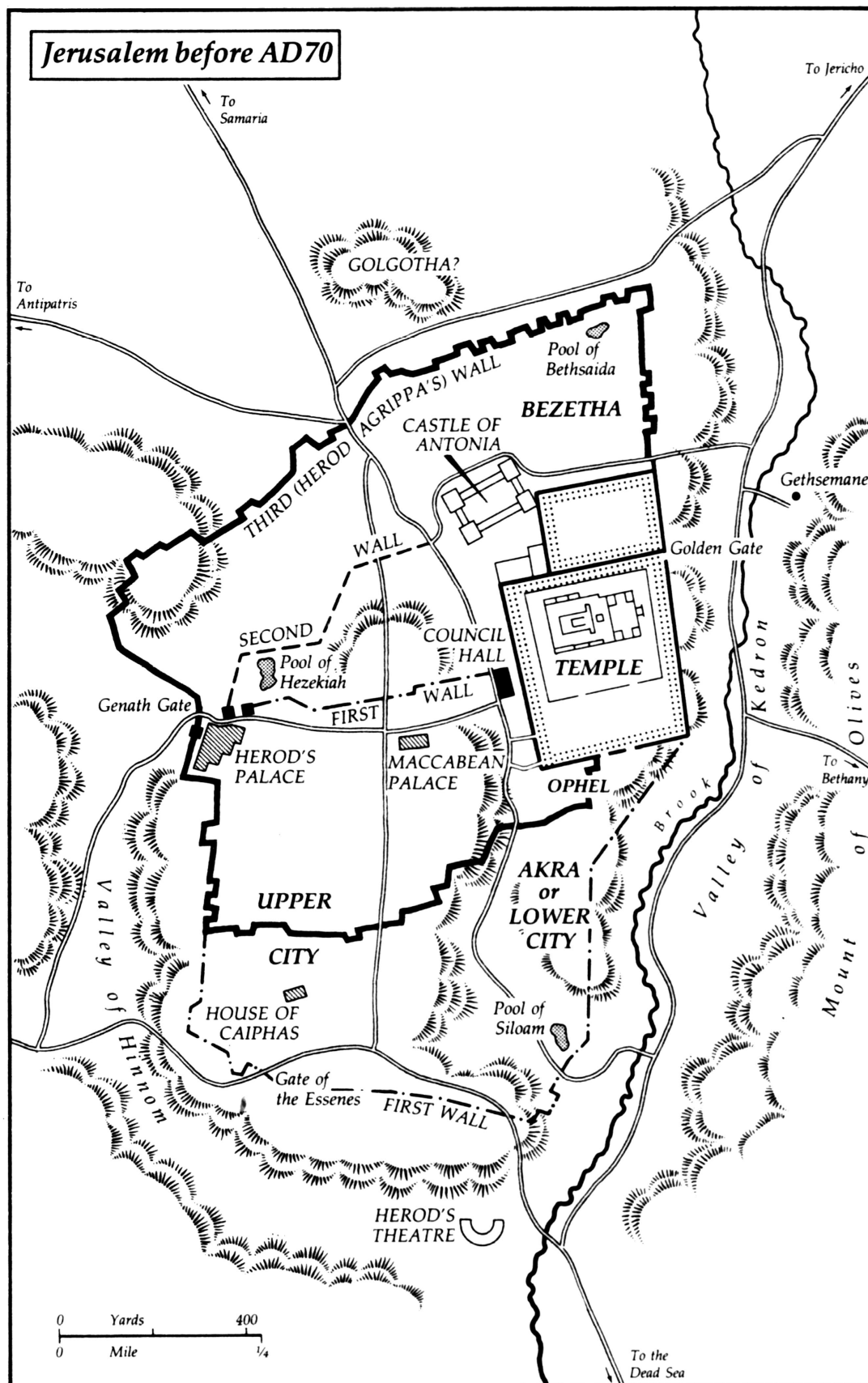
## **THIS CONCLUDES THE TESTIMONY OF THE WITNESSES**

Taken from Hugh J Schonfield: The Original New Testament.



Note the shown distance on this map between Jerusalem and Emmaus. Yet Schonfield indicates the distance in his text as nearly seven miles without comment.

Taken from Hugh J Schonfield: The Original New Testament.



See how the northern end of the Mount of Olives, near Gethsemane, lies opposite the Temple, across the Vale of Kedron.